THE MYSTERY OF SELFE-DECEIVING.

OR

A DISCOVRSE

and discouery of the deceitfull-neſſe of MANS HEART:

Written

By the late faithfull Miniſter of Gods worde, DANIELL DYKE, Bachelour in Diuinity.

Publiſhed

Since his death, by his brother *I. D. Miniſter of Gods worde.*

IER. 17. 9.

The heart is deceitfull aboue all things, who can knowe it?

PSAL. 19. 12.

Who knowes the errours of his life? Lord cleanſe me from my ſecret faultes.

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TO THE RIGHT HONORABLE AND MOST VERTVOVS LADY, the Lady LVCIE Counteſſe of *Bedford*.

RIGHT HONOVRABLE,

IT was an ancient conſtitution in Iſraell, that a brother dying without iſſue, the next brother ſhould doe the office of a kinſeman, and raiſe vp ſeede to his brother deceaſed, to continue his name that it might not bee put out of Iſraell. The Lord having not long ſince taken out of his vineyard a faithfull labourer, & from my ſelfe a louing, and deare brother, I thought that in ſome manner the equity of this conſtitution, now antiquated and aboliſhed, did lay hold vpon me. And that beeing the next brother, I was to do the office of a brother, to continue, and eternize his bleſſed memoriall in Gods Church by bringing to light this preſent treatiſe. He himſelfe whileſt hee liued wrote it, and had perfected it before his

death, I haue but onely raiſed it out of his priuate ſtudie to the publique vſe of Gods Church. The children, Iſa.37.3. *ſaide Hezekiah*, are come to the birth, and there is no ſtrength to bring forth. *Thus it fared with this authour. Hee had finiſhed and perfected this worke, and brought it euen to the birth, but there was no time to bring it foorth. God preuenting him, and, by his death, bringing him to the end of his faith, (his tranſlation into the heauens) before he came to bring this work to the end of his deſire, (the publication therof to the benefit of Gods Church:) I thought it great pitty that ſo hopefull an iſſue ſhould periſh for want of a little helpe in the birth. And I thought with all in caſe of my negligence, or refuſall of his brotherly office, how iuſtly I might haue deſerued the ignominious ceremony of the ſpittle in my face. Hereupon I willingly performed this taske of peruſing and ſetting forth this treatiſe.* Zachary *when hee could not ſpeake, he wrote: So I deſired that his pen might make ſome ſupply of the want of his tongue; that as* Abell by his faith, *ſo he by his works*, being dead might yet ſpeake. Deut.25.9. Zacharias cum loqui ſe non potuit, ſcripſit. Ambr. Heb.11.4.

Thus in briefe hath your Ladiſhip, the reaſon of my preſent endeauours.

For me to ſay any thing in commendation of this work is not happely ſo fitting. It beeing both hard for one brother to commend another without boaſting, and the younger and inferiour his commendation adding little credit or grace to the worke of his elder and ſuperiour. Heb.7.7. *For* as the leſſe is bleſſed, *ſo alſo prayſed of the* greater. *I meane therefore heerein to bee ſparing. Onelie this; I will but as the widdows, which ſhewed* Peter *the coates and garments which* Dorcas made, while ſhee

was with them. *So onely will I ſhew, and ſet forth ſome part of his labours which hee performed whileſt hee was with vs.* And let his owne workes praiſe him in the gate. *And ſurely this worke will doe it, if either matter, or manner, argument or art will doe it.* Prou. 31. 31.

The matter and argument of it is ſuch, as yet handled at large by none before him that I know of.

And beſides it is excellent by reaſon of the daily vſe which occurres in practiſe. So that of the title and argument of this booke may I ſay as Gellius *ſpeakes of a good title which* Meliſſus *had giuen to a booke of his own which it ſeemed ſcarſe deſerued it,* That the very title had a great alluring & entiſing force to draw men to the reading of it. *Such is the argument of this worke, of ſuch ſpeciall vſe in our practiſe, that it may eaſily perſwade any, both to read, and like it. It containes the right* σεαυτὸν, *the art of knowing a mans ſelfe; it diſcouers vnto vs the infinitely intricate windings, & turnings of the darke Labyrinths of mans heart. Indeed oftentimes the diſcouerers of couſenages, and deceits in the worlde make many, before honeſtly ignorant, to turn* couſeners and deceiuers. *But heere needes no ſuch feare, for heere we are taught no new* deceit *or* couſening trickes, *which yet wee practiſe not, but rather are conuinced of that couſenage, with which we deceiue our owne ſoules, and yet will not be borne downe to be guilty of impoſture. This point is worthy our beſt wits, and knowledge. That heathen Philoſopher neuer thought himſelfe to begin to know Philoſophy, till he began to know himſelfe. But ſurely wee neuer beginne to know* Diuinitie *or* Religion, *till wee come to know our ſelues: our ſelues wee cannot know, till wee know our harts.*

Et libro titulus eſt tantum cuiuſdam illecebra ad legendũ ſcriptũ; quippe de proprietate loquendi. Aul. Gell. Noct. Attic. l. 18. cap. 6.

hearts. I but, our hearts are deceitfull aboue all things, who can know them? They who with diligence ſhall peruſe th ſpreſent treatiſ ſhall with Gods bleſſing be able in ſome good meaſure to know them. Here ſhall they find that dangerous Art of ſelfe-Sophiſtry *diſplayed, by which millions of ſoules are enwrapped in the ſnares of Satan. And ſo by ſeeing their ſelfe-deceit, ſhall come to their ſelfe-knowledge. A knowledge neuer more neglected.* Vt nemo in ſeſe tentat deſcendere, nemo. *Men care not for knowing themſelues, who are oftentimes too too curiouſly greedy of knowing all things elſe, being heerein like to fooliſh trauellers, that loue to trauell into, and talk of other ſtrange countries, ſtrangers in the meane time in the rarities, ſecrets, and wonders of their owne. As for the Art, and manner of handling this argument in this treatiſe, I leaue it to the readers iudgement, aduenturing notwithſtanding my ſelfe to ſay thus much, that had this treatiſe but age and antiquitie anſwerable to the ſufficiency, it ſhould eaſily find anſwerable acceptance. Nothing preiudices writers more, then either mens knowledge of their perſons, or their want of antiquity. May not a man ſpeake of many of our new writers as* Gellius *ſpake once of a good ſpeech that* Fauorinus *made?* Nonne, *ſaith he,* ſi id Antiſthenes, aut Diogenes dixiſſet, dignum memoria viſum eſſet? *If* Diogenes *or* Antiſthenes *had but ſpoken that which* Fauorinus *did, the ſpeech had gone for halfe an oracle, now happily the more reſpectles becauſe from* Fauorinus, *that was inferior, it may be, in nothing to* Diogenes *but in ſtanding. How many worthy moderne writers amongſt vs neglected, onely becauſe moderne?* Nonne ſi hæc Auguſtinus, aut Chriſoſtomus, &c.

Perſ.

N. A. Attic. 18. 7.

Had

Had but Auguſtine, *or* Chryſoſtome *or ſome auncient Father wrote them, how had they beene admired, now neglected, onely becauſe as* Bildad *ſpeakes* they are but of yeſterday? *Moſt mens iudgement of writers is the ſame that of wine. Luk.* 5.39. The olde is better. *And yet ofentimes, the old is hard and tart, and neerer vineger then wine, when the new is ſweet and pleaſant. How many workes of ſome of the Fathers which haue little worth elſe in them beſides antiquity, and the credit of an ancient Fathers name? How would we vilifie thoſe ſame things in new; which wee ſo magnifie in olde writers? I ſpeake it not to derogate ought from the worth of thoſe ancient worthies, and reuerend ſages, (I giue them all due reuerence and reſpect) but only to meet with that fond humour, which meaſures worth onely by age, as if nothing could be good, but that which is olde: And from a meane conceit of writers perſons knowne, are ready to preiudge their workes vnread, and vnknowne.* Iob. 8. 9.

But as for your Ladiſhip; I perſwade my ſelfe that your knowledge of the Authors perſon, parts, and endowments wherewithall God had grac'd him, will be the greater meanes to winne your Honourable acceptance of this worke. And ſo much the rather do I preſume vpon your La: iſhips fauour heerein, becauſe whileſt this Author liued (out of a loue to his graces, and honourable diſpoſition) he entended this worke to haue bene honoured by the Patronage of your woorthy and right noble brother, who now alſo together with this Author is at reſt, ſinging heauenly Hallelujahs *in the preſence of the Lambe.*

Pardon me good Madam, if I renew your griefe with the mention and remembrance of ſo great a loſſe. Giue

vs leaue to teſtifie our fellowfeeling of your ſorrowes. Publick loſſes may not paſſe without publicke heauines. It is a loſſe that yeelds vs argument both of great griefe, & as great fear: Can it be a ſmall griefe to ſee our ſelues depriued of the vſe & benefit of ſo many rare vertues, & honorable inclinations, of ſo great learning in ſo few years, of ſo great grace, holines, and religion in ſo young yeares, as were ſweetly met & combined in him? His rare endowments, his noble diſpoſition, his religious conuerſation, his hopefull ſeruice to Gods Church, and this kingdom conſidered, I may ſay of the Church and Commonwealth, as once Valerius *ſpake of* Cornelia *in the loſſe of her louing husband,* Corneliam neſcio an fæliciorem dixerim quod talem virum habuerit, an miſeriorem quod amiſerit: *It is hard to ſay whether we were happier in the intoyment, or vnhappier in the loſſe of ſuch a perſonage. And as in his loſſe there is great cauſe of griefe, ſo no leſſe of feare. Wee may grieue that ſo* great good is taken from vs, *we may fear becauſe* ſome great euill is comming vpon vs, *The righteous periſheth, and no man conſidereth that he is taken away, from the euill that is to come. Surely when good men, eſpecially being great men, & young men too, are taken away, it is a fearfull preſage of much anger, and euill to come. The Lord make vs all wiſe to* conſider *the deaths of ſuch men, that the feare of euills to come, may make vs ſeeke to auoide euill preſent, and make vs prudent in the foreſight of the plagues to hide our ſelues.*

Val. l. 4, cap. 6.

Iſay. 57.

But yet in the middeſt of this greefe and feare, your Ladiſhip is not left altogether comfortles. As it is a comfort that God honoured your family with ſuch an one, ſo is this alſo none of the leaſt comforts to you, that you mourne

mourne not alone, but haue the hearts of all good men heauy with yours. It makes our ioy the greater to haue others reioyce with vs, when wee reioyce: but it makes our ſorrow the leſſe when we haue others, to weepe with vs, when we weepe. Did Abner, *ſaid* Dauid, dye as a foole? *So of him it may be ſaid. Did he dye as an immeriting, as an ignoble perſon? without teares? without lamentation? I thinke I may boldly ſpeake it, that neuer any of his place, and of his yeares, left more heauy hearts behinde him then hee hath done. Theſe are miſerable griefes indeede, when others find matter of ioy in the matter of our griefe, and laugh at our teares; but then may we grieue comfortably, when we ſee others ioyne with vs, and lay to heart our loſſes, as well as our ſelues.* 2, Sam. 3. 33.

I would willingly both inlarge his commendation and our griefe, but theſe require rather a Volume then an Epiſtle. And I may ſpeake of him as Auguſtine *of another*, Illa quidem anima in ſocietatem fidelium et caſtarum recepta, laudes nec curat, nec quærit humanas, imitationem tantum quærit: *He deſires more the imitation then commendation of his vertues; & the imitation rather of his life, then a lamentation for his death.* Eph, 12. 3.

Yet may I not altogether paſſe ouer in ſilence his holie and religious courſe; which was, to keepe a catalogue or diary of his ſinnes againſt God: and euery night, or the next morning, to reuiew the faults of the day paſt: Euerie Saboth morning, or night before, to reuiew the faults of the whole weeke: and at the ende of euery moneth to ſurueay the whole moneths tranſgreſſions. This did hee daily, weekely, and monthly, thereby the better to humble

ble himselfe for his sinnes, and renew his practise of repentance. And the day before his receiuing of the holie Sacrament did alwaies vse to humble himselfe before the Lord with fasting, prayer, and confession, thereby the better to prepare himselfe for the more worthy and comfortable receiuing of the holy communion.

I say nothing of his religious obseruation of the Sabaoth by himselfe alone, & with his people about him both before and after the publicke exercises, in meditation, reading, prayer, and repetitions. His carefull expense of time, his keeping of set houres of study. Thus did he with good Iosiah, while he was yet a child seeke the Lord. By means of which holy & constant course in seeking the Lord, in fewe yeares he became wiser then his auncients and teachers, and preserued his young yeares, in great honour and reputation, free from all the blemishes and stayns of youth, notwithstanding the manifold occasions to the contrary in regard of his place & condition. The truth is, the world was not worthy of him. His vertues and his graces were fitter for heauen, then this impure earth.

Let vs now that are behinde, turne our griefe into care, let our care bee to follow those holy steps hee hath trod before vs. True it is you can neuer recouer his person, his graces you may: The greefe will bee the lesse for the losse of his person, if you make a recouery of his graces. Whilest his spirit is doubled vpon your Honour, and his graces shall suruiue in your religious imitation, so long we shall count him liuing in your selfe.

And now Right honourable I intreat you by the loue that he bare to this Author, & by the loue that you bare to his honourable Patrones, your deceased Father, and

Brother

Brother (both now glorified Saints) to testifie your loue to this Author by your honourable, and fauourable acceptance of this work.

May your Ladiſhip but pleaſe to vouchſafe the reading, and diligent peruſall thereof, and I dare preſume vpon as much. Thus as I haue raiſed *this to light, ſo I commend it to your Honors patronage, and protection: and your Honour to the patronage and protection of the Lord Ieſus.* May. 5. Epping in Eſſex.

Your Honours

in all ſeruice

IER. DYKE.

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IEREM. 17. 9. 10.

The heart is deceitfull aboue all things, and euill, who can know it? I the Lord search the heart and try the reines, that I may giue to euery one according to his waies according to the fruit of his workes.

CHAP. I.

The Text opened; A preparation to the treatise following, shewing the originall of the hearts deceitfulnesse, the difficultie, and yet the meanes of knowing it.

THE prophet hauing grieuously menaced the Iewes in the beginning of this Chapter; because he saw, how much they bore themselues out against these threatnings, vpon hope of the *Ægyptian* his helpe; therefore in the fifth verse hee curseth all such, as rely vpon man, and *make flesh their arme*, contrarily blessing such, as in their dangers shroud and shelter themselues vnder the *wing* of the Almighty. Coher. Psal. 3 4.

But heere the Iewes hauing *made a couenant with hell and death*, would be ready to obiect against the prophet; what then is all this threatning to vs?

Wee are none of thoſe that withdraw their hearts from God. Vſe of meanes doth not preiudice truſt in God. Truſt in God as it cannot ſtand with *truſt in* meanes; ſo neither without *vſe of* meanes when they may be had. Wee repoſe our ſelues on God as much as thy ſelfe, or any elſe: and we repaire to the ſecond cauſes, only as ſeruiceable, and ſubordinate to the firſt. Therefore *as the ſparrow by wandring, and the ſwallow by fleeing eſcape*, ſo this thy *cauſeleſſe curſe ſhall not come*: neither are we ſuch children to be skarred with bugſ-words.

Pro.26.2.

The prophet therefore in this verſe preuenteth this obiection, and keepeth them from this ſtarting hole, ſaying, *The heart is deceitfull*, as if he ſhould ſay: Flatter not your ſelues in a vaine conceit, that you with-drawe not your heart from God, and ſo God will not with-drawe his from you. Nothing more eaſy than for a man to deceiue himſelfe: for the heart by reaſon of the great wickedneſſe thereof, is a bottomleſſe and vnſearchable gulfe of guile; in ſo much as none can know, not only anothers, but not his owne heart, The Lord only hath reſerued this as a prerogatiue royall to himſelfe, exactly to know the depth of our hearts: that ſo, though men conceiuing well of themſelues, may conceiue amiſſe of God, as one that by his doings will not iuſtifie the prophets ſayings; yet hee iudging of men according to the ſecret diſpoſition and conſtitution of their hearts, may deale with them accordingly, bleſſing thoſe that in truth do truſt in him, but curſing ſuch as with-drawe from him, though not their tongues, yet their hearts. This is the order

der and generall purpoſe of the wordes.

They containe in them a propoſition concerning the hearts deceitfulneſſe. Heere two things are to be conſidered: what is meant by *heart*, what by *deceitfull*. Reſolution and ſence.

By *heart*, mans heart is meant, as appeareth by the context. And now becauſe mans heart is one of the principall ſeats of the ſoule of man, therefore by a *Metonymy* of the *ſubiect*, it is vſually in the Scripture put ſometimes for the whole ſoule, ſometimes (and that more frequently) for ſuch ſpeciall faculties in the ſoule, as more ſpecially belong to the heart, as the will and affections. But heere it is to bee taken for the whole ſoule and all the parts thereof, the vnderſtanding, the will, the affections: for all are deceitfull.

The word *deceitfull* is ſignificant in the *Hebrew*, comming of a verbe which ſignifieth to ſupplant, as runners in the race vſe to do; and from this word had *Iakob* his name, becauſe he caught *Eſau* by the heele when he was comming forth of the wombe: So doe our hearts cunningly, as it were, trip our heele, when wee are to runne the race which is ſet before vs. Though heere alſo that reaſon of the name which *Eſau* falſely gaue to *Iakob*, may truely agree to our hearts, well may they be called *Iakobs*, becauſe they cozen many, and doe their indeuour to cozen all of Gods bleſſing and the heauenly inheritance. But it may be asked, Is this deceitfulneſſe giuen vnto all men indifferently, or only to ſome? *Anſw.* To all, ſaue *Chriſt, in whoſe mouth* (and ſo heart) *was found no guile*. By nature all our hearts Gnacob. Gen. 27. 36.

are a like, And the change that grace makes in this life is not ſuch, but that in ſome ſort, the heart of the beſt may ſtill be ſaid to be deceitfull. Chriſt indeed giues *Nathanael* this praiſe, that there was no guile
Pſal. 32 2. in his heart, and *Dauid* ſaies the like of euery iuſtified man: but this is true only of the *ſpirit*, of the *new*, or *young man* that is created by God in the regenerate, and not of the *fleſh*, that *olde man*, an olde foxe indeed, that by reaſon of his age is often too hard for the yong man: for youth is but ſimple in regard of old age; Howbeit as yong men grow ſtill to further perfection, and are on the increaſing hand, whereas old men decreaſe, till at length *age* brings *dotage*: ſo heere the *craft* of this *old man* is daily weakened, the rather for thoſe many wounds which the ſtronger yong mans arme giues him in the braine, whereas the *ſpirituall wiſdome* of the *yong man* increaſeth daily. Thus then we interpret theſe words of the prophet, The heart of man is deceitfull, euen the whole heart of the wicked, becauſe it is wholly *fleſh*, and part of the heart of the godly, namely the vnregenerate and fleſhly part. The heart of the wicked is deceitfull with a full, ſtrong, and reigning deceitfulneſſe, the deceitfulneſſe that is in the heart of the godly is weaker, as being diſcerned of them, and ſtrouen againſt by them, The heart of the wicked ſhewes it deceitfulneſſe in the *whole courſe of their liues*, The godly only in *ſome particuler actions*. As it is ſaid of *Dauid he was vpright in all things, ſaue only in the matter of Vriah*, The generall current of his life was free from deceitfulneſſe, though not the perticuler action;

Contrarily

Contrarily the heart of the wicked may be vpright in *ſome particular actions*, as *Abimelechs* in the taking of *Sarah*. *I know ſaith God thou haſt done this in the vprightneſſe of thy heart* : yet not in the *maine* of their liues. This is proper only to the godly that they are *vpright in their way*, that is the conſtant tenor of their converſation. Now this deceitfulneſſe heere giuen to the heart, is ſet forth, Firſt, by the *greatneſſe of it* : *aboue all things*. Secondly, by the *cauſe of it* : *and euill*. Thirdly, by the *vnſearchableneſſe of it*, ſuch that none can know it, figured with an interrogation *who can know it?* that is none of himſelfe by his owne mother wit, without a higher and clearer light.

Gen. 20. 6.

Pſal. 119. 2.

To begin firſt with the *deceitfulneſſe* of the heart, and then to come to the illuſtrations of it afterward ; It may be asked for the better vnderſtanding thereof, How comes this deceitfulneſſe into the heart? Is not the heart Gods creature? and did he not make it ſimple, plaine, and true? whence then this fraude? Lord thou ſowedſt in this field of mans heart the good corne of faith, truth, ſincerity? whence then theſe tares? *Salomon* tels vs, *Eccleſ.* 7. 31. *God made man righteous* : *but they haue ſought out many inuentions* : for howſoeuer theſe *inuentions* and deceits (as *Moſes* ſheweth *Gen.* 3.) were firſt forged in the Deuils braine, & came out of his ſhop ; yet becauſe they were ſo readily apprehended, & as it were bought vp ſo faſt by our firſt parents, therefore *Salomon* aſcribes them to man. So that howſoeuer heere alſo the queſtion concerning theſe *tares*, yea *thiſtles* of treachery, and a perfidiouſneſſe

The originall of the hearts deceitfulneſſe.

ouſneſſe in our hearts may truly be anſwered with that in the Goſpell. *The enuious man hath ſowen them*; yet withall it may iuſtly be ſaid, becauſe the ground did ſo open hir mouth for them, that the field it ſelfe did bring them forth. If at the firſt, when as this field was as the pleaſant *Eden* of God; how much more now, when, hauing the *ſalt* as it were of Gods curſe ſowen vpon it, it is become as a barren wilderneſſe? If *Adam* and *Eue* might bee charged as the firſt fathers, and founders of thoſe deceitfull inuentions ſuggeſted by *Sathan*, becauſe of their *ready*, how much more wee, becauſe of our *greedy* apprehenſion of them, whereby wee drinke them in *as the fiſh doth water?* If they for *willing conſenting to*, how much more wee, for *wilfull conſpiring with* the deuill? So that, whatſoeuer the Scriptures ſhall tell vs concerning the tempters wiles, wee may ſafely draw it hither, and apply it to our ſelues, partners, and practizers with *Sathan* in his ſtratagems againſt our owne ſoules.

Iob. 15. 16.

The difficulty of finding out this deceitfulneſſe.

Wee ſee then the rocke, whereout this deceitfulneſſe was hewen. A pigge it is of our owne ſowe, a flower (weede rather) of our owne garden. It remaineth, that, more particularly, wee ſhould ſee what it is, wherein it conſiſts, and ſhewes it ſelfe. A labour ſurely full of difficultie. For as the woman of *Samaria* ſaid of her Well to *Chriſt*, *The Well is deepe, and thou haſt no pitcher*, the ſame may wee ſay to our ſelues of this pit, this puddle, this den, this dungeon. It is very both darke, and deepe. Who can ſee it? who can ſound it? And alas where are our buckets to empty it? Who hath not cauſe to complaine

Ioh. 4.

complaine with S^t. *Austen*, *Iust cause haue I to bewaile that darknesse, in which that power that is within me, is hid from me; so that my soule asking it selfe concerning it owne strength, cannot safely beleeue it selfe; because euen that which indeede is in vs, is kept secret from vs, till experience manifest it?* O ye many blind corners, the secret turnings and windings, the perplex labyrinthes, the close lurking-holes that are heere! who would thinke that within the compasse of so small a piece of flesh, there should be roome enough to harbour such swarmes of vaine and vile thoughts, desires, affections; and that farre more secretly from being espied by vs, than the largest and vastest Cities can doe any skouting naughty pack? *Man is a great deepe, whose very haires are numbred before thee O Lord. And yet easier it is to know the number of his haires, then of the motions and affections of his heart*, as excellently Saint *Austen*. For as in *Hercules monster* still fresh heads, one springing vp after the cutting off of the other, and as in *Ezekiels temple*, after the sight of some abominations still moe: so heere in this so infinite a receptacle of deceitfull thoughts, one deceit succeeding, and pressing hard at the heeles of another. *Many inuentions* said *Salomon* speaking of those at the first, in the heart only of *Adam* and *Eue*. How then is the number (thinke we) increased since, there being none, whose braine or brest hath not cast in his *widowes mite* at least into the common treasury? If this stinking riuer were so great where first it rose, how then thinke we hath it inlarged it selfe, being runne thus farre? No marueile then if the prophet, as it

Confess. lib. 10. cap. 32. sunt ista plangenda tenebræ, in quibus me latet facultas mea qua in me est, vt animus meus de viribus suis ipse se interrogans non facile sibi credendum existimet, quia & quod inest plerumque occultum est nisi experientia manifestetur.

Confess. li. 4. ca. 16. Grande profundum est homo, cuius etiam capillos tu domine numeratos habes. Et tamen capilli eius magis numerabiles sunt, quam affectus eius & motus cordis.

Ezek. 8. 6. 13.

were amazed to ſee ſuch *litters*, yea *legions* of deceitfull diuels couching cloſe in this their ſtinking ſtie, crie out, as heere wee heare him; *The heart is deceitfull aboue all things, who can know it?* So *myſtically* are theſe hearts of ours. So deepe and abſtruſe are hir myſteries of deceit. Why then will ſome ſay, doe you trouble your ſelfe in vaine? for if none can know this *myſterie of iniquity*, how then can you know it? how can you make vs know it?

The meanes to know the the hearts deceits. Iudg.14.18.

I anſwer, though no man know it as of himſelfe, yet *I the Lord know*; and if we *plow with his heyfer*, we ſhall know the darkeſt riddles. There is a myſterie of ſin (ſaies one) lying in the foldes of our hearts, which wee ſhall neuer ſee vnleſſe the ſpirit of God enter in, and giue vs light: for this *ſpirit ſearcheth the deepe things of God* 1. *Cor.* 2. much more can it ſearch the deepneſſe of Sathan, and of mans deceitfull heart. If then we conſult with the Lordes ſpirit, wee may learne of him, what theſe deceits bee, ſo far forth, as hee hath reuealed them, in his word; which is a light, whereby we may ſee in this, euen more then *Ægyptian* darkeneſſe. Therefore our *Sauiour* counſelleth vs to take the benefit of this light, and not to let it ſtand vnder the bed, and that vpon this grounde, *for there is nothing hid* [namely in our hearts, though neuer ſo cloſely] *but it ſhall be opened*, namely by the power of the word, moſt plainly. And this *Paul* exemplifies in his *idiot*, comming into the Church aſſemblies, and in hearing the word opened, ſeeing himſelf and his own heart opened, and the ſecrets thereof diſcouered. *Counſel* [vnderſtand it of crafty counſel] *is in the heart of man: but*

Mar.4.21.22. interpreted.

1.Cor.14.

Pro.20.5. interpreted.

but *a man of vnderſtanding* (vnderſtand it ſpecially of ſpirituall vnderſtanding out of the worde) *will fetch it out*, ſaith *Salomon*. Heere the *holy Ghoſt* maketh the wiſedome of the word to be a bucket, able to bring vp the filthy mire out of the deepeſt pits of deceitfull hearts. And if the wiſe man haue skill to let down this bucket into other mens hearts, and drawe it vp full againe, much more then into his owne. Though then naturally wee are all blinde, walking in the darke Cloyſters of our hearts; yet, if the Lord go before vs with his torch, if hee take vs, as once *Ezechiel*, into this corrupt temple (ſtable rather) and lead vs a long by his word and ſpirit, wee ſhall then cleerly ſee the ſeuerall rankes, and orders of the abhominable deceits therein: for in the word of God there are many wonders to be ſeene, as *Dauid* confeſſeth, in that his prayer, *Open mine eies O Lord, that I may ſee wonders out of thy law.* Among the which this of our owne hearts *vnbowelled* and *anatomized*, is not the leaſt. Indeed when our dead bodies are whole, wee cannot ſee what is within. They will caſt forth an euil ſauour, and we may ſee ſome filthineſſe and deformity in them. The which yet is but ſweetneſſe, and beauty to that wee ſee, when the body is cut, opened, and intrals taken out. Surely the noſes and eies, euen of ſome naturall men, haue diſcerned in mans heart vnopened, vnſauoury naſtineſſe, odious ouglineſſe. But alas all that was not enough to humble them, neither was it any thing to that they might haue ſeene in the heart broke vp by God, the only skilfull anatomizer thereof. Who, as he ſeeth all things therein,

Pſal. 119.18.

in, lying naked as in an *anatomie*, as the Apoſtle ſpeaketh, *Heb.* 4. 13. ſo alſo hath he laid it open in his word vnto vs; as in the verſe before, the ſame Apoſtle ſheweth, *The word of God is liuely, ſharper then the two edged ſword, a diſcerner of the thoughts, and ſecret intents of the heart, neither is there any creature, which is not manifeſt in it ſight*, namely of the word before ſpoken of: for ſo I think, without any violence offered to the words, may that text be interpreted. And the word [*creature*] I take for the creature of the heart, namely the thoughts and intents thereof before mentioned. That the ſenſe ſhould be this. The word diſcerneth the thoughts of our heart; not ſome, but all. Nothing is there, that the heart forgeth, frameth, and as it were createth within it ſelfe, which this word taketh not notice of. But of this let the learned iudge.

Heb. 4. 13. interpreted.

Well then, ſince the word is that *light which ſhineth in this darkneſſe*, hauing it with vs, venter we to deſcend downe into this deepe dungeon, and to launch out into this vaſt *Ocean*, hauing this plummet to ſound the bottome thereof. *They that goe downe into the deepes*, ſaith the prophet, *they ſee the workes and wonders of the Lord.* But they that goe downe into this *deepe* are not now like to ſee any thing, but the *deepneſſe of Sathan*, the workes and wonders of the Diuel, the *Liuiathan* that ſporteth himſelfe in theſe waters, or rather a *Neptune* triumphing heere, as in his kingdome: which ſight, though haply not ſo *pleaſing*, yet *profitable* it will be, for to ſhame and humble vs: for heere in the word are thoſe cleere waters, which if wee trouble them not,

2 Pet. 1. 19. interpreted.

Pſal. 107. 23.

Pſal. 104. 26.

not, with the mudde of our owne affections, like the Elephant; cleerely wee may ſee our owne deformity. Here is a *glaſſe*, wherin we may behold the faces of our hearts, & eſpy euen the ſmalleſt *wrinckle* of deceit whatſoeuer. And that not ſo, as our naturall faces in common glaſſes, where we forget, as ſoone as our eye is out of the glaſſe, what was the fashion of our face; but ſo that ſtill the ſight ſeene ſhall ſticke by vs, preſenting it ſelfe to the eye of our vnderſtanding. When ſome cunning deceitfull theefe hath ſtollen ought from thee, thou runneſt preſently to the cunning wizard, a worſe theef, a worſe deceiuer, to ſee in his deceiueable glaſſe, I know not what phanſie, the theefe it ſhould be, that hath robbed thee. Loe thy heart, the moſt crafty and coſening theefe that can be, hath robbed thee, and doth daily filch from thee thy richeſt treaſure. And canſt thou in thy little loſſe run to the Diuels lying glaſſe, to finde out a little theefe, and wilt thou not in thy greater loſſe come to Gods true glaſſe, to finde out the great theefe? If thou thinkeſt there is no ſuch theefe that ſteales ought from thee, doe but come hether to this glaſſe and thou ſhalt ſee him, and all the trickes and myſteries of his cony-catching trade.

Come I ſay, and ſee him acting of them. Iohn. 1.

* * *

CHAP.

Chap. II.

Of the deceitfulneſſe of the heart in regard of others.

TAking then the anatomizing knife of the word, and ripping vp the belly of this monſter, I finde ſuch an infinite number of the veines of deceitfulneſſe, and thoſe ſo knotty and intricately infolded together, that hard it is diſtinctly, and cleerely to ſhew them all. Neuertheleſſe, God aſſiſting, wee ſhall doe our beſt endeauour. I thinke therefore that all the deceitfulneſſe of the heart, diſcouered to vs in the word, may be reduced to theſe two heads. Firſt, the deceitfulneſſe, whereby we deceiue *others only*: Secondly that, whereby alſo we deceiue *our ſelues*.

Deceit of heart two-fold.

The former is not that, which heere the Prophet ſo much aimeth at. And therefore we will not ſo much inſiſt vpon it. It ſhewes it ſelfe ſpecially in two things; in *diſſimulation*, and *ſimulation*, in diſſembling and concealing that which indeede is, and in feigning, and counterfeiting that which indeede is not. *Diſſimulation* is either of *euill* or *good*. The diſſembling of *euill* is threefold: Of euill *to bee done* or *in doing*: ſecondly, *from being done*: thirdly *already done*.

1. Deceiuing others only. And it is two-fold.
1. Diſſimulation.
1. Of Euill.
1. To be done.

The hearts deceitfulneſſe in hiding that euill which ſhee purpoſeth to doe or is in doing, is to make faire euen of the quite contrary. And therefore in hir witty wickedneſſe, ſhee inuenteth ſome colourable

colourable pretence to ſhadow hir malice and miſchiefe. When *Herod* intended *wouluiſhly* to *worrie* Chriſt, he pretended yet *religiouſly* to *worſhip* him. *Simeon* and *Leui* cloked their purpoſed maſſacre of the Sichemites, with the conſcience of circumciſion: *Abſalom* his treaſon, with the religion of his vow: *Ioab* his perfidiouſneſſe to *Abner*, and *Amaza* with friendly words, and ſiren-like ſalutations: *Iſmael* his murtherous minde toward thoſe eightie men, with his *Crocodile teares*: *Iudas* his couetouſneſſe, with a ſhew of a liberall and mercifull affection towards the poore: and the *Iewes* their *emnie* againſt *Chriſt*, with their *dutie* to *Cæſar*. Thinke ye that the Iewes cared for *Cæſar*? No, none ſo impatient of his yoke as they: But they had murtherous hearts, thirſting for our Lords bloud; that was the true cauſe; and the cauſe of their malicious heart was their *euill eye*, that could not indure the glorious brightneſſe of his grace. But if they ſhould haue alleaged that, all the world would haue cried ſhame on them: therefore to hide the odiouſneſſe of their fact, they ſet on it the faire maske of loyaltie to *Cæſar*. Thus alwaies in the perſecutions of *Ioſeph*, his *coate* ſhall be brought forth, as it was once by his enuious brethren, that ſold him; by his whoriſh miſtreſſe, that ſlandered him. Some one ſpecious and plauſible pretence or other ſhall be deuiſed by the wicked, to ſaue their credit in the world. So like rowers in the boate, whileſt in their *pretence* they looke one way, in their *intent* they go the cleane contrary. This trick of deceitfulneſſe the heart hath learned of that arch-maſter of deceits,

Ier. 41. 6.

Ioſephs coate. Gen. 37. 32. & 39. 16.

ceites, the Diuell. Who ſometimes will needes become a Preacher of the truth, as when he ſaid, *Theſe are the ſeruants of the moſt high God &c. Ieſus of Nazaret, I know who thou art, euen the holy one of God:* but yet he then plotteth miſchiefe, thinking by one truth, to conuey and wind into our minds an hundred lies. Thus truth is made to vſher falſhood: for euen in thoſe his fugred glozing words, wherin he preacheth Chriſt the Sauior of the world, it is eaſy to ſpy out *war in his hart*, for it is to be marked, how he calleth him Ieſus of *Nazaret*, thereby to nouriſh the error of the multitude, that thought he was borne there, and ſo not the *Meſſiah*, whoſe birth they all knew ought to be at *Bethlem*. *Ieſus* then, and *the holy one of God* are *butter* and *oile*, as was afterward, *Good maſter thou regardeſt no mans perſon*; but Ieſus of *Nazaret*, that is a *ſword*, as was afterward, *Is it lawfull to giue tribute?* And ſo that which *Salomon* ſpeaketh of the flatterer, that *he ſpreadeth a net before his brothers feete*, is true in thoſe flattering ſpeaches. The diuel ſometimes giueth the truth: indeede he doth but ſet a ſnare to catch the truth in. As *Saul*, a good ſcholler in this ſchoole did for *Dauid*, in giuing him *Michol* to wife: *I will giue him hir*, ſaith he, *that ſhee may be a ſnare vnto him, and that the hand of the Philiſtims may be vpon him.* Heere is a goodly ſhow of ſpeciall fauour and good will, euen ſuch, as *ſimple Dauid* was in a manner rauiſhed with it, to thinke that his meaneſſe ſhould be honoured with ſo great a marriage. But it is but a baite couering the hooke, honie, poyſon. Theſe of all other are the moſt ſecret deceits, which are thus mantled and

Mark. 1.24.

Beza in hunc locum.

Ioh. 7.

Pſal. 55.

Pro. 29. 5.

1. Sam. 18. 21.

and masked with the disguised pretences of speciall loue and kindnesse. And therefore *Salomon* not ignorant heereof, when he commends *bounty* and munificence in a prince, he associates *truth* thereto. *Bountie and truth doe gard the King*, that is to say a true (not a trecherous bounty: for there is a false and lying bounty, deceiuing those on whom it is bestowed. And as in the prouerbe there are *giftlesse gifts*. Such as was that of *Saul* to *Dauid*; bread in one hand, a stone in the other. Infinite were it to speake all that might be spoken heere. It is so common a practise in the world, yea and it is counted *wisedome for men thus to vayle their intents with pretences, their meaning with their words, that the truth may be thought false, and falsehood true.* When they meane to *strike* the head with one hand, they wil first *stroke* it with the other, or, as he saies, *with one hand they will claw on the head, with the other smite on the cheeke.* The tale-bearer when he comes to set his brothers good name at sale, how cunningly, how artificially will hee traduce? meaning to *bite* his brother, hee will first *kisse* him. But well did *Salomon* preferre a *friends wounds* before such *kisses*: for these kisses are *Iudas* kisses. They wound *mortally*: the other *medicinally*. Therefore excellently doth *Salomon* character him, *The wordes of the whisperer* (as *Tremellius* reades it, *are like to the words of those that are often knocked: but they goe downe into the bowels of the belly.* So deepely doe they pierce. When he begins first to open his packe, he will fetch a deepe sighe, professing that because of his great loue to the party, he is very sorrie for him; and so at length with a sad countenance

Nulla occultiores insidiæ, quã hæ quæ latent in simulatione officij aut in aliquo necessitudinis nomine Tull. de amic. Pro. 20. 28. explained. Δῶρα ἄδωρα.

Sapientia huius mundi est cor machinationibus tegere, sensum verbis velare, quæ falsa sunt vera ostendere, quæ vera sunt falsa demonstrare; Gre. ὥσπερ εἴ τις ἐνὸς ἀνδρὸς τῇ μὲν τῶν χειρῶν κατοψήκοι τὴν κεφαλήν, τῇ δὲ παίοι τὴν παρειάν. *Greg. ad Euseb.* Pro. 18. 8. cleared.

countenance, with eies caſt downe, with a ſlow, and lamenting voice, as though the offence of his brother were to him as a blow with a cudgell, out comes the ſlaunder: loe a cunning cranke of deepe and diuiliſh deceitfulneſſe, ſo to diſguiſe *murthering malice*, that it ſhall be taken euen for *motherly mercie*, to lament & crie as if himſelfe were beaten, whileſt he, with the ſcourge of his viperous tongue vnmercifully laſheth others.

Vehementer doleo quia vehementer diligo. Atq; ſic cum meſto vultu, oculis demiſſis, cum quadam tarditate, & vocis plangitu procedit maledictio. Bernard.

So alſo vnder the colour of *zeale* and hatred againſt ſinne, doe ſome couer their hatred againſt mens perſons in their bitter cenſuring of them. And others vnder the colour of *giuing thankes* to God hide their vaine oſtentation of their owne vertues, as that *Phariſee*, that ſaid, *Lord I thanke thee I am not as this publicane*. But as *Chryſoſtome* ſaies, *this would not ſerue his turne: for it is no thankſ-giuing to to vpbraide others with their faults, and boaſtingly to inſult ouer thoſe which haue done amiſſe.*

Luk. 18.

Sed ne hoc quidem profecto ſufficit ei. non enim gratiarum actio eſt alijs exprobrare delicta, ſuper eos qui peccauerunt inſultanter inſurgere.

But heere wee ſhould do the Church of Rome iniurie to leaue hir out, who indeede carrieth away the bell from all others in this kinde of deceitfull painting and colouring: vnder the name of Chriſts ſpouſe playing the filthy harlot; vnder the title of the Church fighting againſt the Church; vnder the *colour* of Religion taking away the *vigour* of it, and in a worde making the *ſhew of godlineſſe* to be only a *cloake of wickednеſſe*. I would rather ſet out this in Maſter *Foxes* words, then in mine owne, he hath ſo liuely and in the right colours deſcribed, or rather deformed this monſter, thus writing of hir.

Eccleſia nomine armamini & contra Eccleſiã dimicatis.

Actes & monum. vol. 2. in the beginning of Luthers ſtory.

„ As in doctrine, ſo in order of life, and deepe hy-

„ pocriſie

pocriſie was ſhee corrupted, doing all things vnder pretences and diſſembled tities. Vnder the pretence of *Peters* chaire, they exerciſed a maiеſty aboue emperors and Kings: Vnder the viſour of their vowed chaſtity reigned adulterie: vnder the cloake of profeſſed pouerty, they poſſeſſed the goods of the temporaltie: vnder the title of being dead to the world, they not only reigned in the world, but alſo ruled the world: vnder the colours of the keyes of Heauen to hang vnder their girdle, they brought all the eſtates of the world vnder their girdle, and crept, not only into the purſes of men, but alſo into their conſciences: they heard their confeſſions, they knew their ſecrets; they diſpenſed as they were diſpoſed, and looſed what them liſted. And ſo much for the firſt deceitfull diſſimulation of euill to be done.

The ſecond is, when the euill which wee are ready to doe, is yet, by a ſubtill kind of violence kept in, ſo that it comes not forth into the outward act. Thus many there are that politiquely, by a ſmooth and cloſe carriage, ſmother, and preſſe in many of their vices, which if they ſhould break forth, might hinder them in their deſignes or deſires. An example wee haue in *Haman*; who though inwardly bee ſwelled with malice againſt *Mordecaie*, becauſe of his ſtiffe knee, and ſtout heart: yet, as the Scripture ſaies, *he refrained himſelfe*; he brake not forth into any diſtemper of words, but craftily concealed and confined his anger within the bounds of his owne boſome; leaſt otherwiſe the ſucceſſe of his bloody plot, already aſſented to by the King, might haue beene hindred; when as by this meanes, the groſſe

The ſecond from being done.

Eſter 5. 10.

abuse of the King in his false suggestions against the lewes, and feigned pretences of the publique good would soone haue come to light, and that the true cause was but a matter of priuate spleene against Mordecaie. Thus many, whilest they are in petition of some office, or in expectation of some profit or preferment, how witty, how wily are they in the dissembling of their greedy, griping, cruell, ambitious, auaritious, and other vitious dispositions, which might make any rub in their way? There are not so many, nor so cunning deuises for the hiding of *naturall infirmities* of the body (as the crookednesse of the legges, or back, want of a tooth, or an eye, or such like) as in such cases the deceitfull heart will find out for the hiding of the *vnnaturall deformities* of the soule. But let once their desires be granted, then they shew themselues, then the waters before stopt, and damned vp run ouer, and rage furiously. Hence it was that the prophet well acquainted with the craft of these foxes; praies, *Let not the wicked haue his desire O Lord, performe not his thought, least he be proud.* Why? was he not proude before? yes, in his very wishes he was proude, but then pride was locked vp, and imprisoned; now his desire being satisfied, it would walke abroad and play reakes. The meaning then of the prophet is, that the wicked, that before the obtainement of his purpose, was proud inwardly, but yet in policie repressed it, would now be proud outwardly, and open the flood-gates, that the current might runne amaine. And surely so it is often times, that as *Saul* hid himselfe in the stuffe, when he was to

Maxim pars hominum hanc morem habet. Quod sibi volunt, dum id impetrant boni sunt: sed id vbi pœnes se habent ex bonis pessumi & fraudulentissimi sunt. Plaut.

Psal. 140. 8. inlightened.

Pride a prisoner, and pride a free-man.

to be chosen King, so the wicked in the like cases, whē they look, either by election, or other means, to get this or that, very closely hide, though not with *Saul*, themselues, yet their filthy stuffe and baggage within? And that with no lesse subtill sleights, then once *Rahel* hid the idols, *Rahab* the spies. They wil make euen those, that do more narrowly marke them, beleeue, that they haue discarded, and sent away packing those corruptions, which yet lie secretly harboured in the closets of their hearts. As *Rahab* bore the *Ierichuntines* in hand the Israelites were gone away, when as they lay hid vnder the stalkes of flaxe, vpon the roofe of the house. Such *stalkes of flaxe*, such *cloakes of shame*, as the Apostle speaketh, as it were the torne ragges, and worne shoes of those guilefull *Gibeonites* haue all such that walke craftily, to hide their filthinesse from the eies of the world. In which regard the Scripture very fitly hath called them *generations of vipers*: for as the viper hath his teeth buried in his gummes, so that one would thinke it were a harmelesse beast, and could not bite, so also haue these deceitfull hypocrites their secret corners and conueiances, wherein they so cunningly couch their wickednesse, that one would take them of all others, to be the most innocent. To this appertaineth that similitude of our Sauiour *Luk.* 11.44. *Woe be to you Scribes and Pharisees, hypocrites, for ye are as graues which appeare not, and the men that walke ouer them perceiue not.* As the deepe graue hides the stinking carcase, and keepes in the stench from offending any mans smell, that men walke ouer them and yet neuer perceiue the

τὰ κρυπτὰ τῆς ἀ σχύνης.
2.Cor.4 2.
Iosh.9 4.

Math 3.7.
*Plin.l.*11.*c.*37

Luk.11.44.
opened.

euill sauour that is within: so the deepe, and dissembling heart of man is a cunning digger of such graues, naie it selfe, as it were, is a graue, wherein their rottennesse and corruption lies so closely couered, that hardly the sharpest noses of such as conuerse with them shall be able to smell them out. So powerfull is *policie* in the wicked to restraine their corruption from scandalous eruption: more by farre sometimes than is *grace* in some that are truely religious. For looke how *Isaack* made shewe of strangenesse with *Rebecca* his wife, when the knowledge of that neerenesse might haue hazzarded his life: so do euil men counterfeit a kind of strangenesse euen with their best beloued sinnes, where open familiaritie might be dangerous. But as *Isaack* was at length discouered, when *Abimelech* saw him sporting with hir: so these close companions let them be heeded continually, but with something more attentiue an eye, and it will be hard, but sometime or other, wee shall take them napping, and (as beggers feigning lameness without their crutches) without their veyles, euen very familiarly sporting themselues with those sinnes, by the crafty forbearance whereof they formerly deceiued vs.

The third already done. Pro. 30. 19. 20. vnfolded.

The third *deceit* in *dissimulation* is to dissemble and conceale euill already done. The strumpet when shee hath *eaten stollen bread*, yet shee hath such a *dexterity* in the wiping of her lippes, that not the least crumme shall hang on to bewray hir, not the least signe of hir wantonesse shall appeare. And therefore boldly shee saies, *I haue done no wickednesse*. And this shee caries so closely from the eye of the world, that

that *Salomon* ſhewes it to be as hard to finde it out, as thoſe things which are hardeſt; namely, as *the way of an Eagle in the aire*, not to be ſeene after once flowne away; *the waie of a Serpent on a ſtone*, gliding away, without leauing any impreſſion of hir body behind, and afterward creeping into ſome hole of the earth; *the way of a Ship in the Sea*, ſwiftly caried away with the windes; and laſtly *as the way of a man with a maide* that is a cloſe and chaſt virgin, that is kept cloſe from the acceſſe of ſtrangers. Looke how hard it is for a man iudged vnworthy, to get an honeſt modeſt virgin, kept cloſe in her parents houſe (which is made no leſſe difficult then to get a flying Eagle) ſo hard it is to diſcouer a whore, to conuince hir of hir wickedneſſe. *Thus is the way of an adultereſſe*, that is as hard to find out as any of the foure forementioned things. Her deceitfull heart is ſo fruitful a hatcher of ſhifts and euaſions. And this is naturall to all the ſonnes of *Adam*, after the example of their Father, when they haue done euill, preſently to runne into the thickets to ſeeke out couerlets to hide their nakedneſſe. Sometimes by groſſe and palpable lying, otherwhile by the neater and finer kind of lying; I meane that *ſophiſticall, Ieſuiticall equiuocation*: a tricke the Deuill their maſter hath taught them by his owne example; but ſo much the worſe in them than in him: for that hee equiuocated to hide his *ignorance* of that which hee could not reueale: Theſe equiuocate to hide their *knowledge* of that they can and ought to reueale: for being ſometimes poſed with ſome queſtions concerning future euents, and not knowing well what

Piſcator in Math. 1. & Muſſet in hunc locum.

The Diuels equiuocation not ſo bad as the Ieſuites.

to anſwere, and yet not willing to looſe his credit with his blind worſhippers either by ſilence or plaine ſpeech, he ſhaped his anſweres in ſuch an ambiguous houering manner, that which way ſoeuer the euent ſhould fall out, it could not fall out amiſſe to his anſwere; becauſe, being vpheld with this prop of equiuocation, it would ſtand true euen in contrary euents. Thus when in his Prophets he was demaunded by *Ahab* concerning his going to war againſt *Ramoth Gilead* and the ſucceſſe thereof, hee anſwered, *Go, the Lord will deliuer it into the hand of the King*. Yea, but of what *King*, thou lying equiuocating ſpirit? whether into the hands of the *aduerſary* King to be ſubdued, or of it *owne* King to be reſcued and deliuered? This hee determines not, but ſpeaketh ſuſpenſely & vncertainly to gul *Ahab*, and make him runne headlong vpon his owne deſtruction. And yet heere once againe marke, how the Diuels equiuocating is not all out ſo bad, as the Ieſuites: for he confeſſeth his equiuocating to be plaine lying; I will go ſaith he and be a *lying ſpirit* in the mouthes of the Prophets. He was only an equiuocating ſpirit in their mouthes: for the words in ſome ſenſe, and as the *Deuill* might interpret them might bee true, and yet hee grants that his wordes, though neuer ſo qualified with equiuocating quirks, were no better then lies. But the Ieſuites, not hauing ſo much as the Deuils ingenuity in thē, ſtick not to iuſtifie their equiuocations as iuſt and lawfull. The wicked deceitfulneſſe whereof the Diuells practiſe, euen of it ſelfe alone, without his confeſſion, is ſufficient to diſcouer; for (beſides the

1. Kings 22. 6. opened.

The Diuell confeſſeth equiuocation to be lying, which is more then Ieſuites will doe.

the example already mentioned, and his daily practiſe in his crooked Oracles among the Heathen) thus dealt he at the firſt with our firſt parents, telling them that by eating the forbidden fruit, *their eies ſhould bee opened*, and they ſhould bee *as gods, knowing good, and euil.* Now the knowledge of euill is twofold: firſt, a *pure* and *ſimple* knowledge of it, *in it ſelfe.* 2. A *feeling*, and *experimental* knowledge of it, in our ſelues. The Diuell indeed meant onely this latter, poſſeſſing yet the minds of *Adam* and *Eue*, with an apprehenſion, and expectation of the former. Now if the diuell ſhould haue bin chalenged for deceiuing, had not his defence beene ready with this ſhield of equiuocation; might he not haue ſaid, euen that which *Moſes* hauing reference to this his ſpeech ſpeaketh ver. 7. why? are not my words true? are not your eies now opened to ſee your error, which before you ſaw not? do not you know your ſelues to be naked, and ſo haue not you that knowledge of euill which I promiſed, euen a knowledge ariſing out of your owne experience? and yet for all this, *Paul* for this fact calls him a coſener, and our Sauiour a Murtherous lyer. This wont of his hee kept with Chriſt himſelfe; when ſhewing him onely the ſhadowes, & imaginary repreſentations of things hee ſaide, *All theſe will I giue thee.* A great catch ſure; euen iuſt nothing. Thus alſo plaied he with *Saul*, taking vpon him to foretell future euents in the hands of God, *To morrow thou and thy ſonnes ſhall be with me*, that is ſhall dye. How came the deuil to be of Gods counſell, that he can ſo certainly determine the ende of any mans daies which

Gen. 3. 5. illuſtrated.

2 Cor. 11. 3. Ioh. 8. 44.

Math. 4, 9.

1. Sam. 28. 19. interpreted.

are numbred with God? no, he doth not define it certainly, but speakes darkly, and deceitfully; for [*to morrow*] doth not only signifie the *day immediately following*; but also *the time to come indefinitely*, and at large, as in that of our Sauiour, *Care not for to morrow*, and in that of God, *when thy sonne shall aske thee to morrow, what is this?* that is, heereafter in the time to come, and in that of the Poet. *Seke not what shall be to morrow*, and, *I care onely for to day, who knowes to morrow?* Now indeede *Saul* did not dye the next day after this conference, as will appeare to the more diligent peruser of the whole context of that history. Yet *Satan* seeing some likelihoods of it, ventred so to speak, as if the next day he should haue died: but withall, because hee was not sure of it, he so tempered his speech with the ambiguity of the word, *to morrow*, that his credit might be saued, though *Saul* had not died til a yeare after. Thus we see how the Diuel as he is the *Father of lies* in generall, so also of this more handsome, and cleanly mãner of lying, wherewith the deceitfull heart of man vseth to dissemble, and hide it shame. Not but that it aboundeth with variety of diuerse other such like knacks, and deuises: for we see how *Dauid* could goe about to cloake his adultery, first by sending for *Vriah* home, and then commanding him to goe to his wife. 2. When this tooke not, by making him drunke, thinking Wine would perswade him better then wordes. 3. When neither this would fadge, by murthering of him, and marrying of his wife: but of all other fetches none to this of the *artificiall lye*, disguised by *equiuocation*, All other lies are

The word (to morrow) how taken.
Math. 6. 34.
Exod 13. 14.
Quid sit futurum cras fuge quærere. Hor. τὸ σήμερον μοι μέλει, τὸ αὔριον τις οἶδε. *Anacr.*

Ioh. 8. 44.

are the Diuels brats, *Iohn.* 8.44. but this is his firſt borne. And this is moſt in requeſt with his Scholars at this day, and therefore wee haue the longer inſiſted vpon it. And ſo much for diſſimulation of euill.

Diſſembling of *good* is, when wee conceale, and ſmother that grace, and conſcience which is in vs, beeing in ſuch places, and companies, where ſuch things may bee preiudiciall vnto vs. Thus many Proteſtants, being in places of idolatry honour the Maſſe with their preſence. Thus many of the conuerted Corinthians ouertaken with the *humane temptation* as *Paul* termeth it, that is a temptation ariſing from humane frailty; too much fearing men, gratified their idolatrous acquaintance with their preſence at the idols feaſts. And ſo by an outward ſhew of idolatry they did hide that inward hatred of idolatry, that the Lord had wrought in them. Thus alſo did *Peter* himſelfe, ouercome with the ſame temptation, *Iudaize* in the preſence of the Iewes, conforming himſelfe to their ceremonies, contrary to his owne, both knowledge *Acts* 10.15. 28. and former practiſe, *Gal.* 2.12. And thus ſome profeſſors, beeing in the company of the prophane, will not ſticke to game, to guſle, and ſweare with them: euery way ſo carrying themſelues, that they ſeeme to care for nothing more in ſuch companies, then that their language may not bewray them to bee *Galileans*, or their countenance to bee ſuch as thoſe which are going vp to *Ieruſalem*. O my brother what a ſhame is this for thee, to be aſhamed of that which is thy crowne, thy glory? How vnworthy

2. Of good.

1. Cor. 10.13. interpreted. ἀνθρώπινος πειρασμός.

Gal. 2.

Math. 26. Luc. 9.

thy art thou of the Grace of God, who offereſt it, and ſo God himſelfe ſo vile and indignity? If it be a ſhame among men for a childe, though neuer ſo much aduanced aboue his poore Father, to bee aſhamed of him, in regard of his meannes, what the for vs to be aſhamed of our heauenly Father, ſo full of glory and maieſty? If it were a ſhame for *Dauid* to play the naturall foole, much more for a Chriſtian to play the prophane foole, to make ſhew of wickedneſſe. Surely yet of the two deceits, this is farre the worſe, to make men beleeue wee are not religious when wee are, then contrarily. True indeede; *The lip of excellency doth not become a foole*, it is naught when wicked men will be vſing gratious ſpeech, to ſeeme religious: *but much leſſe doth lying beſeeme a worthy man*: it is farre worſe when good men will vſe the faſhions of the wicked. For in the diſſembling of vice, and feining of godlines, though we do hurt to our ſelues, yet we may do good to others by our example; cauſing them to doe that in truth, which our ſelues doe onely in hypocriſie. As oftentimes ſtage plaiers, by feined mourning, wring forth true teares out of the ſpectators eies. But in the diſſembling of our grace, & making ſemblance of wickednes, as we hurt our owne, ſo alſo the ſouls of many others, fleſhing and hardning themſelues in ſinne, by our example.

Diſſimulation of euill is not ſo bad as diſſimulation of good. pro. 17. 7

Nullus poteſt ſimulare ſe malum quia per opera bona nullus ſimulat ſe malū, ſi autem opera mala faciat, malus eſt. Thom. 2a. 3æ. qu. 3. art. 1.

But here, haply, ſome will ſay, that it is impoſſible for any to faine himſelfe to bee wicked; foraſmuch as none can counterfeite wickedneſſe by doing that which is good: & he that doth that which is euill, it is no counterfet, but a wicked man indeed.

Anſ.

Anſw. 1 There are many indifferent actions in themſelues, which yet haue an appearance of euill, by the doing whereof a man may feine wickednes. 1. Thes. 5. 22.

2 In many euill actions there is a twofold euill. Firſt, the euill it ſelfe that is done; Secondly, the euill that is ſignified by that which is donne. As in *Ioſephs* ſwearing by the life of *Pharaoh*, in *Peters* iudaizing, in *Iehoſhaphats* joyning with *Ahab* in affinitie, and ſociety of warre, beſides the euill of the actions themſelues, there is a further euill ſignified, namely that *Ioſeph* is as prophane as the *Ægyptians*, *Iehoſhapat* as idolatrous as *Ahab*; *Peter* as ſuperſtitious as any of the Iewes. Now howſoeuer they that do euill are indeed euil in regard of the firſt kind of euill, yet not in regard of the ſecond. When a profeſſour weares long haire, he doth euill, but yet he is not euill in that kinde of wickedneſſe, which this action ſeemes to importe. For to weare long haire is commonly a badge of a royſter, or ruffian, yet the profeſſour is not ſuch a one indeed. And therfore he makes ſhew of that euill to be in him, which indeed is not. For as a man may bely himſelfe in wordes, as hee that told *Dauid* hee had ſlaine *Saul*, when indeede he had not; ſo alſo in his deedes, which alſo haue their language. And this is, when we do ſome leſſer euill, that caries with it a foule note, and ſhrewd ſuſpition of a greater euill, of the which yet we are innocent. If *Ioſeph* with his mouth ſhould haue ſaid, I care for the true God as little, as the Ægyptians, who ſeeth not, but that he ſhould haue feyned that wickedneſſe to bee in himſelfe, which in truth was not? Now by ſwearing by *Pharaohs* 2. Sam. 1.

raohs life in effect hee ſaid as much.

2. Simulation. Theſe be the deceits of *diſſimulation*: The deceit of *ſimulation* is ſpecially, that whereby men make ſhew of that grace and godlineſſe which either they haue not at all, or elſe not in that meaſure they make ſhew of, being ſpecially ſwayed with the ſiniſter reſpects of gaine and glory. To make ſhew of more grace then indeed is, may be incident to the godly: but to make ſhew of grace when there is not any at all, no not ſo much as the leaſt liking of it, this is peculiar to the wicked. With whom that miſchieuous *Machiauilian* precept ſo much preuaileth; *That vertue it ſelfe ſhould not be ſought after, but only the apparance; becauſe the credit is a helpe, the vſe a cumber.* Wherefore as *Iakob*, to get *Iſacks* bleſſing, put on *Eſaues* cloathes; ſo do theſe hypocrites, to get the bleſſing, and praiſe of men, in outward habite apparrell themſelues like Chriſtians. And as *Iakob* thereby deceiued *Iſack*, ſo doe theſe oftentimes the moſt iudicious Chriſtians; like as the figge-tree with her leaues deceiued *Chriſt*, and as the empty boxes in Apothecaries ſhops, with their faire titles written vpon them, deceiue the ignorant commers in. Though their hearts be baſe, and vile earthen pots, yet they muſt be ouerlaidē with the ſiluer droſſe of glozing, and glorious wordes. Thus hypocrites ſpeake not *out of*, but *contrary to* the abundance of their hearts. When their lips, like good mens, ſcatter knowledge, their hearts at the ſame time, naughtineſſe. They knowe themſelues to haue *lions teeth*, and yet *womens haire* muſt on, to be *wolues*, and yet *the ſheepes cloathing* muſt on,

Machiauels maxime.

Pro. 2. 3. Reuel. 9. 8.

on, to be *dragons*, and yet the *lambes hornes* must on; and that, as once among the Iewes many rude vnlettered, and vnnurtured rustickes wore the rough garment of the Prophets; namely *to deceiue* Some painters haue had such a gift in the liuely expressing of the formes of birds and other beasts, that true birds and liuing beasts haue beene deceiued in taking them for their mates. But the hypocrite puts downe the painter: for by his glozing and glistering shewes in all outward workes hee doth so perfectly resemble the true Christian, that hee deceiueth not, as the painter, silly birds, but reasonable men, yea learned and experienced Christians. Whence it commeth to passe, that as the horse neighed at the picture of a horse as if it had beene a true horse, and as the calfe in the epigramme, went to suck the teats of a painted cow; so euen sometime the wisest Christians, alike deceiued with the counterfeits, imbrace and interteine them as their fellowes, thinking to sucke some sweetnesse of grace out of them: for as the Ægyptian iuglers outwardly represented *Moses* miracles, and so deceiued *Pharaoh*: so do hypocrites the pietie and zeale of Christians, and thereby bleare the eies of the godly. nay oftentimes, as false gold in glystering goes beyond true, and once their hired mourners in lamentation beyond the deceased parties owne friends, and fawning flatterers in outward complements of friendship, beyond true friends themselues; so may hypocrites in outward workes seem to carry it away from the soundest Christians. Hypocrisie though it be but the ape of Christianity, and

Ezech. 13.4.

Ælian.

Hypocrites outwardly may go as far (if not further) then the best Christians.

Vt qui conducti in funere plorant, dicunt & faciunt prope plura dolentibus ex animo. Hor.

Adulatio quam similis est amicitiæ? non imitatur tantum illam, sed vincit & præterit. Senec. ep. 45.

Ingeniosior est ad excogitandum simulatio veritate. Plin.

and propoundeth it only for outward imitation; yet heere, for al that the *imitation* exceedeth in ſome points the *ſample*, the *picture* the *patterne*. Is the true Chriſtian *hot* in praier? he will *ſweat*: Is he *ſomething more ſorrowfull*? he will *weepe* and *blubber*. In preaching *cries* he? he will *roare*. In hearing doth he but lift vp his *hand*? hee will lift vp his *voice*. Doth hee but *ſigh ſofily*? he will *cry out a maine*. Doth he *run*? he will *gallop*. Doth the true-hearted *Publicane* look with his eies on the ground? the hypocriticall *Iewes* will hang downe their heads *like bul-ruſhes*, when yet their hearts ſtand vpright enough. Doth *Timothie* weaken his conſtitution by abſtinence? The *Phariſee* will neuer giue ouer till his complexion be wholly withered and wanzed. Doth *Paul* correct his body with milder correction, as it were a blow on the cheeke? The *Ieſuite* will *martyr* his ſides with the ſeuerer diſcipline of *ſcorpions*: whether will not pride & vain-glory ſpur on the hypocrite? Gods glorie carries the ſincere Chriſtian no further then to *martyrdome*. There is the higheſt pitch of outward workes, performeable by a Chriſtian and yet vain-glory driues the hypocrite thether alſo. As S^t. *Auſten* notably ſhewes, writing vpon thoſe words of the *Pſalmiſt*: *Thou knoweſt the ſecrets of the heart: That for thy ſake wee are ſlaine con-*

„ *tinually*. What meanes this (ſaith the learned father) he knoweth the ſecrets of our hearts? what „ be theſe ſecrets? Surely theſe, that for thy ſake „ wee are ſlaine all the day long. Thou and I may „ ſee a man to be ſlaine: but why he is ſlaine thou „ canſt not tell. This God knowes: it is hidden „ from

Luk. 18.

Eſ. 58.

Math 6. ἀφανίζουσι.

1. Cor. 9. 28. ὑπωπιάζω τὸ σῶμα.

Hypocrites may ſuffer martyrdome. Pſal. 44. 21. 22. *Quid eſt nouit occulta? quæ occulta? &c.*

from vs. Euen in the very Catholique Church „ thinke yee there neuer were any Catholiques, or „ that now there may not bee some, that would „ suffer only for the praise of men? If there were „ not such kinde of men, the Apostle would not „ haue said, Though I giue my body to be burned, „ and haue not charity, I am nothing. There may „ be some therefore that may doe this, rather in the vanity of boasting, then in the sincerity of loue. So farre *Austen.* whereby it may easily appeare how strange are the feates, and feinings of mans deceitfull heart. Iugglers delusions are more easilie espiable then these of a false, and feining heart. Hence it is that in Scripture hypocrisie is compared to *leauen*; which our *eies* cannor distinguish from dowe by the *colour*; but onely our *palate* by the *tast*. Our handes are more competent judges for these deceiuers, then our eares; which will soone be bewitched with their goodly, and glorious wordes. But let vs begin to handle them but a little, & presently wee shall feele such a roughnes, such a thorninesse, that we may truly say, *The voice of Iakob; but the handes of Esau.*

Potes enim videre mortificari hominem: quare mori fecit nescis. Deus hoc non vult. Res in [illegible] est &c. qui causa [illegible] gloriae patientur. Qui hoc faciunt iactatione magis quam dilectione.

Luk. 12. 1.

And thus much briefly for the first branche of this doctrine of the hearts deceitfulnesse. The vse whereof is two fold.

Vse.

First, to teach vs wisedome and warinesse in giuing intertainement in our hearts to others; that wee do not presently set open the dores to let in all. No, though they be such as come commended vnto vs, with al the grace that outward showes can lend them. Otherwise, if we be negligent heerein,

1.

in, as once the Patriarkes by their readinesse to hospitality, in stead of men receiued holy Angels; so we contrarily, by our readinesse to beleeue, making our hearts common Innes for euery one to lodge in, in stead of holy Angels, may quickly receiue the foule and filthie fiends: for false Prophets themselues, as *Christ* tels vs, come *in sheepes cloathing*, and so the Diuel himself *transfigured into an Angell of light*. How humbly did those captaines present themselues before *Ieremie* desiring his prayer, his counsel, and promising obedience? and yet they had resolued before hand what to do, & did but dissemble in their hearts, in their so religious a show of comming to the Prophet. How easily may good *Ieremies* be deceiued with such faire shewes? In the Apostles times did not the false seducers which serued not the Lord *Iesus*, but their owne bellies, yet with faire and flattering speech deceiue the hearts of the simple, and make merchandise of their soules? Did they not make great shews of more then ordinary humility & mortification? or what austerity is there among the Papists, or what zeale in wooing and winning of Proselites, with which that of the Pharisees may not compare? Try wee then the spirits before we trust them, for though men may compose their faces and fashions to neuer so great shewes of piety, yet for all that *seauen abominations* may lye couched in their deceitfull hearts. And therefore when our Sauiour tels vs that *by their fruites we shall know* false Prophets, hee meaneth not so much the fruits of their liues, which in outward apparance, and in the indgement of men, may be as good

Ier. 42.

Rom. 16. 18. 2. Pet 2. Colos. 2.

Math. 7 16. interpreted.

good, as the true Prophets; (for they come in ſheepes clothing) as of their doctrine. That wee muſt heed ſpecially, trying it by the word, and not be carried away with the pompous oſtentation, either of their words or works.

So alſo among our ſelues, wee muſt not preſently reach foorth the right hand of fellowſhip to euery one that beginneth to cry Lord, Lord; but firſt we muſt weigh them in the ballance of the Sanctuary, to ſee whether they be current mettall, or no. *Iehues* queſtion is fit for all good Chriſtians to propound to ſuch as *Iehu* was, before they admit them into their ſociety, *Is thy heart vpright?* As Chriſt would not truſt ſome that ſeemed to truſt him, becauſe he knew them well enough, ſo neither ſhould we, becauſe wee doe not know them. See how ſcrupulous the Chriſtians were at firſt to receiue S. *Paul* into their company, which was not ſo much *dainty niceneſſe*, as *iuſt cautelouſneſſe*, whereto the deceiptfulneſſe of mans heart doth neceſſarily vrge vs. It is not good indeed to wrong any man with *groundleſſe ſuſpitions*, ſo neither is it good to wrong our ſelues with *ouer eaſie credulity*. The ſame ſpirit that ſaith, *Charity beleeueth all things*, ſaith alſo that *a foole beleeueth all things*. And *charity* is no *foole*. As it is not *eaſily ſuſpitious*, ſo neither *lightly credulous*.

2 Kin. 10. 15. Iohn. 2.

Acts 9.

1. Cor. 13.

Secondly we muſt all take notice of this corruption of our hearts, wherby we are ready to deceiue our brethren, what by *feigning*, what by diſſembling. As Saint *Iohn* ſpeaketh of ſinne in generall, ſo I of this particular, if we ſay we haue no deceitfulneſſe of hart, we deceiue our ſelues, &c. We are ready

1. Iohn. 1.

dy to take notice of this in others, and wee may heare foulemouthed persons casting the aspersion of hypocrisie vpon such as deserue it farre lesse then themselues. For these *carnall* and *loose Gospellers*, they, of all others, are the grossest hypocrites, that in their outward profession they make in the publique worship of God, haue *a forme of godlinesse*, but indeed haue *denied the power thereof boeing reprobate to euery good worke*, that by making couenant with God in sacrifice, seeme to be Saints, yet by breking couenant, in their slanders, thefts, adulteries, shew themselues to bee Diuels; and therefore as the Diuell in the Gospell was commanded silence, when he began to take the name of Iesus into his mouth, so also these. *What hast thou to doe to take my name into thy mouth?* &c. And yet these hypocrites, that cannot see the huge beame of hypocrisie, in their own eye, must needs be tampering with the little mote in their brethrens. O that once we could learne to leaue this prying into others, and turn our eies vpon our selues; for the Prophet heere saith, *The heart* not of this kind of men, or that, but in generall chalenging vs all, *The heart is deceitfull*. Either then deny thy selfe to be a man, or confesse they deceitfulnesse. And indeede whose heart is there that can plead guiltlesse? who can with good conscience before Gods tribunall say, I am not sowred with this leauen? nay how true is *Salomons* complaint? *Euery man boasteth of his owne goodnes; but who shall finde a faithfull man?* as in that one particular of *liberality*, so in the generall of Christianity, that performeth full out as much in works, as he maketh shew of in words.

Ps. 50. 17. 18. 19.

Psal. 50. 16.

Hypocritarum maculam non habere aut paucorum, aut nullorum. Aug. de temp. ser. 59.

words. Such a one is a blacke swan, an odde man, scarse one of a thousand, to be wondred at with our Sauiours *Ecce. Behold a true Israelite, &c.* How many couers and curtaines hath euery ones heart drawne before it to hide it selfe? The eies, the forehead, the countenance lye often, the tongue how often? who can say of all that euer he hath written, that S. *Paul* of his epistles to the Corinth. *wee write no other things then those you read?* that is, that which you read written is indeede written, as well in our hearts, as in this paper; and so of his speeches, and countenance, I speake no other things, then those you heare, I haue no other face then that you see; which as the painted strūpet cannot say, so neither can the guilefull dissembler, that painteth ouer his malicious and dogged countenance with laughter, and sweet smilings, and such like semblance of faire and louely lookes; Ransacke we therfore our owne hearts, and finding any of the vizors of deceitfulnesse, let vs take them off by repentance. This is the best vncasing of the hypocrite, namely when hee shall vncase himselfe: not when God shall vncase him by iudging him, but when he shal vncase himselfe by iudging, and humbling himselfe: not when *God* shall do it by *condemnation*, but *himselfe* by *reformation*: not when God shall wash out thy paintings with the dashing tempests of his iudgements, but when thy selfe shalt wash them out with the sweet dewe of thy repenting, and weeping eies, being angry with thy selfe for thy former deceit, and now turning showes into substance, shadowes into truth, a double heart and clouen tongue, into a hart

Iohn 1. *Multi enim simulationum inuolucris tegitur, et quasi velis quibusdam obtenditur vnusquisque natura frons, oculi, vultus persepe mentiuntur, oratio vero sæpissime. Tull. ad Q. fratrem.*

2. Cor. 1. 13. interpreted.

The best vncasing of the hypocrite is when he vncases himselfe, & so preuents Gods vncasing.

Opplevit omnia non simulachris nec imitamētis, sed luctu atque lamentis veris et spirantibus. Gell. noct. Act. l. 7. c. 5.

Itaque cum agi fabula videretur, dolor actitatus est.

of simplicity, and lips of sincerity. *Polus* an actor on the stage in the representatiō of griefe remembring the death of his owne sonne, fell from his personate feined mourning, to weepe in good earnest, and to cry out amaine, in the bitternesse of his spirit: so shouldest thou, who hitherto, as an actour on the stage, onely to please men, hast made semblance of repentance; fall from thy fictions, to repent seriously, and in good sadnesse. But alasse how many of vs do quite contrary to that of *Polus?* for hee performed the truth of that, whereof only the *imitation*, and resemblance was expected; we onely the *semblance* of that, whereof the very *truth* it selfe is expected. He wept indeede, when he was thought onely to counterfeite: we counterfeite griefe, when we are, at least would be, thought to grieue indeed. But it shall be best for vs to imitate him, and in the middest of our *histrionicall* and *hypocriticall* repentance, to turne to the true practise of repentance, plucking of our vizors, and making our owne faces as faire as our vizours. It is fearful, which somtimes is reported to haue fallen out, when among a company of counterfeit Diuels, on the stage, the true Diuell shall come in and chase away these fained: but it is comfortable, when among the company of many painted, and gilded graces, the trueth of grace it selfe at length commeth, causing all those showes to goe away, as the body the shadow.

Thus if thine owne hand shall vnmaske thee, it shall bee for thy credit, and comforte, if not, but thou wilt rather stay, till Gods hand come to vnmaske thee, (for certainly euery hypocrite,

crite muſt be vnmasked either by God or himſelfe; O happy he that by doing it himſelfe can ſaue both God a labour, and himſelfe paine! Thou ſhalt finde how fearefull a thing it is to fall into the hands of God, which ſhal pluck thy mask from thy face, and thy head from thy body, both at once; he will vnuizour, and vncolour thee thou coloured hypocrite, he will ſtrike thee thou painted wall, to thy ſhame and confuſion. It may be in this life, by giuing thee ouer into the hands of Sathan, and the power of his temptations, that thou ſhouldeſt fall into Apoſtaſy, and with *Demas imbrace the preſent world.* For ſuch as profeſſe onely in hypocriſie, and together with their outward profeſſiō of the truth, receiue not inwardly the loue of the trueth, vnto ſuch the Lord ſhall ſend *the efficacy of error that they ſhould beleeue lies.* But if, in this life, God thus detect not thine *aſſes eares* vnder thy *Lions skinne*, aſſuredly he will do it throughly, in the life to come, at the laſt day, when he ſhall ſtrip thee ſtarke naked of all thy *cloaks of craftines*, wherewith thou veiledſt thy ſhame heere, and preſent thee before that generall aſſembly, as it were on the ſtage, a laughing ſtock to men and Angels.

Acts. 13. 3.

2. Tim. 4.

2. Theſ. 2.

Chap. III.

Of the deceit whereby we iudge our ſelues not to be ſo euil, as indeed we are.

2 part of harts deceitfulneſſe, ſelfe de-ceit whatis

VVE haue breefly runne ouer the former part of the hearts deceitfulneſſe, whereby it deceiueth *others*, not *it ſelfe*, with the ſeuerall parcels thereof: now we come to the ſecond part of deceitfulneſſe, and that farre more deepe, and dangerous then the former, namely that which wee may call *ſelfe-deceit*, whereby wee deceiue euen *our ſelues*, ſometimes together with, ſometimes againe without deceiuing others beſides.

twofold.

This deceitfulneſſe may be conſidered either in the mind or affections *iointly together*, or in the affections *ſeparately*, and *by themſelues*.

1. In the mind and affections ioyntly ſhewing it ſelf; in foure things. 1. In iudging.

The former deceitfulneſſe ſhewes it ſelfe ſpecially in 4. things: 1. in *iudging*, 2. in *perſwading*, 3. in *promiſing*, 4. in *practiſing*. For the firſt which is in *iudging*, though it may ſeeme that iudgement belongs properly to the mind, yet becauſe heere the affections interpoſe themſelues, and the erroneous iudgement of the mind commonly receiueth it tincture from the affections, I do therefore equally intereſt both the *mind* and *affections* in this firſt *deceit*. Now the deceit of the heart in iudging is either in iudging of our *perſons*, or of our *actions*.

1 Of our perſons: where 3. Deceits. 1. Deceit is, That we are not ſo ill as we are: either in regard of the time.

In iudging of our *perſons* there are ſpecially three *deceits*; whereof the *firſt* is, when we think, through pride, and ignorance, that we are not ſo bad, as in truth

truth we are. And this deceit is not only in regard of that wee iudge of our ſelues for the time *preſent*, but alſo *paſt*, and to *come*.

For the time *preſent*; how many are there groſſely tainted with many horrible ſinnes, which yet in no caſe they wil be brought to ſee, or acknowledge, nay ſo far are they blinded through *ſelfe-loue*, and *ſelfe deceit*, that they will bee at daggers drawing with any that ſhal offer to lay ſuch matters to their charge The Phariſee cackles and crakes in the Goſpell, that hee is not *vniuſt*, nor an *extortioner*, hee thought himſelfe free enough from thoſe ſinnes, & yet our Sauiour, who could not be deceiued, faſteneth this imputation vpon that whole *tribe*, that howſoeuer the outſide of the cup, and platter were very exquiſitely mundified, yet the inſide was *full of rauenings and wickedneſſe*. Whereupon he exhorteth them by almes to make cleane thoſe diſhes, which euen ſwimmed with bloud, in regarde the meates in them, were gotten by euil meanes, as by deuouring of widdowes houſes, through colour of long prayers; by teaching children euen to ſterue their owne parents, to offer to the altar, that is indeede to their paunches, and purſes. Was not this vniuſtice and extortion? and yet becauſe it was ſomething more cleanly carried, and not ſo groſſe, and apparant, as that of the *Publicanes*, or common theeues, therefore he bleſſeth himſelfe in a ſuppoſed freedome from that ſinne, and triumpheth ſaying, *I am no extortioner, no vniuſt perſon*; Nay out of thine owne mouth ſhalt thou be iudged, thou deceitfull Phariſee. That ſhall caſt thee, for when after thou

1. Preſent.

Luk. 18.11.

Luk 13.39. verſ. 41.

ſaiſt, *nor as this publicane*; is not this ſhamefull iniuſtice for thee to *iudge another mans ſeruant, that ſtandeth or falleth to his owne maſter*? And when afterward thou glorieſt in thine owne vertues, of faſting & paying of tithes, as though by theſe things thou hadſt deſerued to be kept by God, from breaking out into the ſcandals of adultery, and extortion, are not thou an extortioner in the higheſt degree, that goeſt about to extort, and wring from God himſelfe his moſt pretious treaſure, his glory, which he will not giue to another? Thus many with the Phariſee thinke themſelues innocent enough of theft, and ſuch like crimes, and will with they could no more be touched with other ſinnes, when indeede they haue their hands very deepe in theſe tranſgreſſions, vſually robbing their brethren of their good name, which being aboue ſiluer & gold, the theft thereof muſt needs, proportionably, be aboue the theft of ſiluer and gold which is puniſhed with the gallowes; nay robbing God himſelfe of his worſhip: of his Sabbath, the time, and of his *tithes*, the *props* of his worſhip. What a mockery is it then for thee to talke of paying man his dues, when thou denieſt God his? Or is it theft to rob thy fellow ſubiect, and none to rob thy King, and ſouereigne? So againe we may heare others purge themſelues of couetouſneſſe, as though they were not at all giuen that way, onely vpon this ground, becauſe they are no miching, and ſcraping niggardes, but rather waſtfull, and riotous prodigals. Not conſidering that their prodigality cannot be vpheld, but by couetouſneſſe, in ſeeking for more then

Prou. 22. 1.

Mal. 3. 8.

then God hath alotted, and that by vngodly, and vniuſt practiſes. So others free themſelues of pride, only becauſe they exceede not in their apparrell, as others, when yet inwardly they are ſwollen with ſelfe-conceit, and no men thinke better of themſelues, then they doe. Our ruffling, and ſwathing cutters, with whom a *word* and a *blowe*, a *lie* and a *ſtabbe*, thinke themſelues of an *heroicall* ſpirit, and in no hand would indure the imputation of Puſillanimity, of baſeneſſe of mind, and cowardize. Yet the truth is they are moſt baſe, and vile cowardes, ſlauiſhly yeelding to their owne vile affections, which to ouercome, and by repentance to be reuenged of, is a farre greater argument of a noble & generous ſpirit, thē to purſue ſo egerly the reuenge of euery petty iniurie, which the Apoſtle diſgraceth by a word that ſignifieth *infirmity*, and *loſſe of victory*. If it were true valour, why ſhould not they be as hazardous of their eſtates, and liues for Chriſtes ſake, and the goſpell, when occaſion requires? But then none ſo faint hearted, & daſtardly as they. Infinite were it to follow all the particularities, whereby this deceit might be exemplified. Of all others this is the moſt generall branch thereof, when men thinke they haue not ſuch and ſuch corruptions, becauſe they feele not the powerfull operation of them, by reaſon of Gods reſtrayning hande. Many naturall men there are whom God neuer renewed by his grace, in whom yet he ſo moderateth, and bridleth many corruptions, as pride, luſt, cruelty, &c. that they breake not forth. Hence ſuch men deceitfully imagine that

1. Cor. 6. 7.

that they are framed of some purer mould, and are of a better nature, and disposition, free altogether from such corruptions, because free from the annoyance of them. As though a Lion were no Lion, when fettered, that hee cannot rampe, or a theefe no theefe when manacled, that he cannot steale, or the stone no stone, when so bedded in the bladder, that it cannot greatly vexe: Lest therefore wee deceiue our selues in this point, it standeth vs in hand diligently to examine whether the *rest* and *silence* of our corruption be from the *restraining*, or the *renewing* spirit, from the Grace of God *suppressing* it, or *oppressing* it, from want of a *mind disposed*, or of an *occasion* to be *proposed* for the drawing forth of the corruption?

2. Past. As thus we are deceiued in iudging of our selues for the time *present*, so also *past* and to *come*: for the *time past*, we haue an example in the *Phariſees*, that

Matth. 23. said, if they had liued in the daies of their Fathers, they would not haue murthered the Prophets, when yet their bloudy persecution of *Christ*, that taught no other doctrine, then that which the Prophets of old had done, might sufficiently discouer the deceitfulnesse of their harts in this kind. Thus what wicked miscreant is there, that will not bee ready to crye out vpon the high Priests, the Iewes and trecherous *Iudas*, with the rest, that had their hands in Christs bloud; and as for them, if they had then liued, they should haue taken *Christs* part against the *Iewes*, and so *Hooper*, and *Bradfords* part against *Bonner* & *Gardener*? A likely matter: they now make so much of those, in whom the piety, and zeale of those holy mar-

martyrs is reuiued. Assuredly, hee that now, vnder the Gospell, sheweth a spiteful, and malitious mind to a good, and holy Christian, well may he deceiue himselfe, hee shall neuer deceiue mee so farre, as to make me thinke otherwise, then that if he had liued in holy *Hoopers* daies, hee would haue beene readie, with the forwardest, to haue carried a fagot to his stake, yea if he had liued in Christs daies, hee would haue beene ready to haue driuen in the first nayle into his body. Certainly, an *Herod* and *Herodias* to *Iohn Baptist* would haue beene an *Ahab* and *Iezabell* to *Elias*. And yet I make no question, but if one had asked either *Herod* or *Herodias*, what they thought of *Ahabs* & *Iezabels* dealings toward *Elias*, and what they would haue done in like case, I doubt not I say, but they would haue condemned thē to the very pit of hell, and made many goodly protestations, that if they had then liued, they would haue done farre otherwise: But inasmuch as they did the same things to a new *Elias*, the *Baptist*, that came *in the spirit and power of Elias*: it was thereby euident what they would haue done to the old *Elias*.

3. To come.

Lastly, we deceiue our selues in regard of the time *to come*, when we wil not take that notice of our corruption, as to think we are in danger of falling heereafter into those grosse and scandalous sinnes, which hetherto we haue auoided: thus, many wil not stick *Thrasonically* to boast, that if *Poperie* and persecution of the truth should againe reenter, yet they should neuer shrink. But a notable example for this purpose is that of *Peter*, who had so opened his eares to the voyce of his owne deceitfull and lying heart, that hee

hee could not beleeue *Chriſt* himſelfe, the God of truth, forewarning him of his threefold deniall, hee could not be perſwaded there was ſo much wickedneſſe in his heart. So *Hazael*, when the Prophet told him he ſhould cruelly rip vp the women with child, and daſh their children againſt the ſtones, as thinking better of himſelfe, then that euer hee ſhould breake forth into ſuch outrage, anſwered, not without ſome indignation, *What am I a dogge?* Yea that thou art, *Hazael*; and ſo naturally are al the ſonnes of *Adam*, in their vitious qualities worſe then dogges, beares, tigers. And thus, if our own harts deceiue vs not, ſhall we iudge of our ſelues, that there is no ſin ſo odious vnto which of our ſelues we are not ſufficiently inclinable. For *originall ſin*, in which we are all bred & born, conteineth in it ſelfe the *ſeeds* of all ſins, that fearful ſin againſt the holy G. it ſelfe not excepted. And therefore by reaſon of this ſo corrupt & rotten a nature, wee haue a diſpoſition, euen the beſt of vs, to the vileſt & moſt loathſome ſinnes. One would haue thought that the Diſciples, in regard of their educatiõ & nurture, both vnder their *parentes*, in honeſt & frugal trades, and vnder our *Sauiour*, in holy & ſpirituall learning ſhould haue bin farre enough frõ *ſurfeting* & *drunkennes*, the ſins of *ſwaggerers*, & not of ſober, ciuill men, much leſſe godly & zealous miniſters. And yet vnto them our *Sauiour* addreſſeth this admonition, *Take heede vnto your ſelues that your harts be not made heauy with ſurfeting and drunkenneſſe.* For they had in them the common poiſon of nature, and ſo were obnoxious euen to the moſt ſhamefull and roproachfull euils. And yet, for all this

2. Kings 8. 13.

Luc. 21. 34.

this, whoſe heart is there free from this deceit, of thinking himſelfe free enough, and far enough from many, ſpecially hatefull, and ignominious ſinnes, as murther, theft, adultery, periury, apoſtacy and ſuch like? Would not *Dauid*, thinke we, as well as *Peter* admoniſhed of his future denial, haue made ſtrange of it, if it had bene told him before hand, thou ſhalt defile *Bathſheba*, murther *Vriah*? Would he not haue answered with *Hazael, what am I a dogge?* This deceit is exceeding dangerous, and therefore take wee heed of it. For whence is it, that men oftentimes, as it ſeemeth of mild and gentle natures, breake foorth into great rage, euen vnto murther, and againe men of chaſt behauiour into filthy and brutiſh vncleanneſſe: whence is this I ſay, but from this deceitfulneſſe of our harts, whereby we perſwade our ſelues, that our nature is not ſo far venomed, that it ſhould be likely to bring forth ſuch peſtilent euils? and therfore growing ſecure, and remitting of our watchfulneſſe, we are the more eaſily ouerthrowen. Indeede ſome ſinnes there are to which wee are not ſo much tempted, as others (as *Luther* ſaide of himſelfe, that he neuer felt himſelfe tempted to couetouſnes:) yet there is no ſinne, but we may both be tempted to, & through temptation fall into, if Gods vnderpropping hand withdraw it ſelfe. As the *Apoſtle* notably teacheth, exhorting to moderation towards our brethren fallen euē into fouler ſins, vpō this ground, *Conſidering thy ſelfe that thou maiſt bee tempted*, euen with a powerfull and preuailing temptation, to fall into thy brothers ſinne. The vſe then of this point is to take heede of this deceit, and knowing our ſelues what

Gal. 6. 1. interpreted.

what wee are, to tremble and to feare euen those sinnes, which wee least suspect, and whereto wee find not our selues so pronely carried, as to others. Wee would be loath to trust a beare or wolfe, or any such like beast though by culture and manurance in their youth their inborne fiercenesse bee something mitigated. Still their naturall disposition sticks to them, and that will teach them to doe mischiefe Why then should wee repose any such confidence in our selues, that wee shall neuer lash out into such and such euils? Wee haue a Schoolemaster within, that naturall corruption that cleaues so fast vnto vs, that will be readie to teach vs, yea to vrge and force vs to the very height of iniquitie. Few will so trust their bodies, though neuer so sound and healthy, but that they will feare euen the most dangerous diseases, as the pox, the plague, and such like infections; for that they know that euen the bodies of the best constitution haue matter within, euen for the vilest disease to worke vpon. Assuredly thy *soule* is a farre more fruitfull *seminary* of *sinnes*, then thy *body* of *diseases*. Why then shouldest thou suffer thy selfe to be deceiued more in the one then in the other? The heathen Philosopher commended this meditation to his schollers in the hearing of others faults, *haue I done any such like thing?* A good meditation; but yet, in case this quæstiō greatly trouble vs not, let vs add this other, *may I not do the like, or worse?* This is the holy feare Gods children should haue of themselues continually. Such as was that in the eleuen disciples, who hearing Christ foretelling, *One of you shall betray me*, euery

Numquid ego sum? Plaut.

Pro. 28.

ry one in a godly *iealousie* and suspition of his owne naughtie heart, cried out, *Master is it I? Master is it I?* heere euen *Peter* himselfe, that a little before could not think his heart so vnsound, as to be fit to bring forth the *mishapen brat* of *fearefull deniall*, now (haply something schooled and cooled by the former so vehement and confident prediction of *Christ*) feareth the *ougly* and *terrible monster* of *fearelesse* and *faithlesse betraying*. In this latter feare imitate wee *Peter*, and not in his former presumption: for when once we shall intertaine this deceit, that there are any sinnes, which wee neede not greatly feare, then are wee neerest falling into them. And so often it commeth to passe, that whilest we carefully watch against those sinnes, wee see our selues by strong temptations daily drawen vnto, and wholly neglect others wee thinke not our selues so subiect vnto; escaping by watchfulnesse the greater, through this deceitfulnesse of our hearts, and the fruit therof, our security, wee fall in the lesser dangers. Surely *Lot* was in greater danger of vncleannesse, liuing among the impure *Sodomites*, than solitarily in the Mount, and *Noah* was in greater danger of drunkennesse, liuing among the drunken sots of the old world, that did nothing else but *brutishly* eate and drinke, then when there was none aliue to conuerse with, but his owne family. But yet they were in danger also in their solitarinesse, as hauing that within them, without which the euill example of the wicked could not haue corrupted them. Among the wicked, *euill example* indangered them: when from them still their *owne corruption* threatened

Math. 24. πρώγοντες.

ned danger. But lo (examples for euer to be remembred) becauſe in their ſolitarineſſe, this deceit of heart tooke place, that of themſelues they were not ſo frameable to ſuch ſinnes, and ſo ſtood not, as in times paſt vpon their guard, hence it came to paſſe, that they who got the victorie in the greater, were ſhamefully foiled in the leſſer conflict; they that ouercame two aduerſaries together, the *fleſh* and the *world*, were miſerably ouercome by one of them alone, the *fleſh* without the ayde of the *world*. O then deliuer wee our ſoules from this deceit, and poſſeſſe wee them continually with this meditation, There is no *baggage* ſo filthy but my heart is a fit *ſinke* to *receiue*, no *monſter* ſo hideous but it is a fit *wombe* to *conceiue*, no *weede* ſo poiſonfull but it is a fit *ſoyle* to *bring forth*. Hardly ſhall he be caught that thus feareth the ſnare. Indeede in euill of *puniſhment* that of *Iob* is often true. *That which I feared is come vpon me.* But in the euill of ſinne, that of *Salamon*, *Bleſſed is he that feareth alwaies*; how bleſſed, but in eſcaping the ſinne feared? as the oppoſition there ſhewes: *but hee that* [not fearing] *hardens his heart ſhall fall into euill.*

CAAP.

Chap. IIII.

Of the deceits of three ſeuerall ſorts of men, the rich worldling, the ciuill iuſtitiary, the looſe libertine.

SO much of the *firſt deceit* in iudging of our *perſons*. The ſecond followeth. And that is when wee thinke our ſelues in good and happy eſtate before God, being indeed miſerable; when with the Church of *Laodicea* wee iudge our ſelues rich and wanting nothing, when indeed wee are poore, naked, blind and beggerly wretches. *If any man*, ſaith *Paul*, *thinke himſelfe ſomewhat, when he is nothing, hee* deceiueth *himſelf in his imagination*. Now what greater *ſomewhat* then for a man to be happy? what greater *nothing* then to be miſerable? and ſo what greater *deceit* then this, for a man being miſerable to iudge himſelfe happy, being in Gods deepe diſpleaſure to account himſelfe to be highly in his fauour? A deceit indeede very common, but alſo very dangerous: for in this caſe mans deceitfull and dreaming heart makes him like that dreamer of the *Prophet*, who though hungry and thirſtie, yet in his ſleepe thinkes he hath meat and drinke; but as he awakened ſees his error and feeles his hunger, ſo ſhall the heart arouſed by God, at leaſt at the day of iudgement, ſee her deceit and feele hir miſerie. Surely as in the naturall dreames it is better, when they be falſe, they ſhould be of fearefull things, then of ioyfull, as better for a *King* to dreame himſelfe to bee a *begger*, then contrarily for a *begger* to

The ſecond Deceit is, that our bad eſtate is good: where there are

Reuel. 3.

Gal. 6. 3.

Eſay 29. 8.

dreame that hee is a *King*: for the *King*, when hee wakens, his griefe is gone and his ioy is redoubled, ſeeing the vanitie of his dreame, but the begger when he awakes, his former griefe that ſlept with him awakes, and returnes ſo much the fiercer, in regard of the falſe ioy of his dreame: ſo is it in theſe dreames and deceitfull dotages of the heart. Farre better is that deceit, whereby the ſonne of *God* thinkes himſelfe a ſlaue of *Sathan*, than the contrary, when the limme of *Sathan* deemes and dreames himſelfe a member of *Chriſt*. Better it is for *Nebuchadnezer* being a man, through his braine diſtempered with melancholly to thinke himſelfe a beaſt, then for a beaſt to thinke it ſelfe a man: for this deceit is nothing ſo vſuall, nor ſo perilous. A mans falſe conceit of miſery, when indeede he is happy, may leſſen his happineſſe: it cannot make him miſerable: But a mans falſe apprehenſion of happineſſe being miſerable, is ſo farre from making him happy, that it makes him twiſe, yea remedileſſe miſerable; it being the firſt ſtep to happineſſe to know our miſerie. Lamentable therefore is it, that this deceit being ſo pernitious, ſhould be ſo vniuerſall. Our *Sauiour* tels vs that there are but few that ſhall be ſaued. And yet if all they ſhould be ſaued, that thinke they ſhall be ſaued, ſure then there are but very few that ſhal be damned, & then the *ſtrait* and *narrow way* is that which leadeth to Heil, the *broad way* is Heauen way: For who is there almoſt that perſwadeth not himſelfe hee ſhall be ſaued?

Foure deceits.

And heere I obſerue more ſpecially the deceit of foure ſeuerall ſorts of men; the *rich worldling*, the

ciuill

ciuil iuſtitiarie, the *looſe libertine*, or *carnall goſpeller*, and the *temporarie beleeuer*; all theſe vpon their ſeuerall, but all of them deceiuable grounds, perſwading themſelues, they are in the fauour of God.

1. Rich worldlings deceit. Pſal. 17.

Firſt, the men of this world, whoſe bellies God filleth with the hid treaſure of the earth, vpon occaſion of their outward proſperity, are quickly brought into this fooles paradiſe of thinking themſelues to be the ſpeciall darlings of God: for if the godly themſelues haue oftentimes their eies ſo dazeled with the outward glittering and flouriſhing eſtate of the wicked, as thereupon they are ready to ſay of them, *The generation of Gods children*, which was once *Dauids* error for a time: how much more then, thinke wee, will the wicked thinke ſo of themſelues? *He that maketh gaine*, ſaith *Dauid*, *bleſſeth himſelfe*, namely in this falſe opinion of his owne felicitie. And elſewhere hee ſheweth that when God *holdeth his peace*, and doth not by his iudgements diſturbe them in their pleaſures and profits, then preſently their deceitfull heart thereon inferreth, that *God is like to them*, he alloweth of them and their doings. That we may free theſe men from this deceit, and diſcouer the groſſeneſſe of it, diuers things muſt be conſidered.

Pſal. 73.

Pſal. 10. 3.

Pſal. 50.

Firſt, If riches be that that makes men happy, (according to the fooliſh phraſe men vſe when ſuch things befall one, *O he is made!*) how then comes it to paſſe, that Heauen the cheefe and royall ſeate of bleſſedneſſe, is ſo empty of theſe treaſurers? for there grow no minerals, the veine of ſiluer & gold is not to be found there. And yet *God* who the e

ſheweth the brighteſt luſtre of his glorie, the holy *Saints* and *Angels*, that dwell there with him, want nothing that may ſerue to make them *completely* bleſſed. Surely belike happineſſe muſt be digged out of the bowels of the earth, it growes below, not aboue. The earth can no longer ſay, when it is demanded of our happineſſe, as it is in *Iob*, *it is not in mee*; if ſiluer and gold be our happineſſe, then it is in the earth, and ſo, which is ſtrange, it is neerer *hell* (which the ſcripture ſeemeth to place below in the deepes) then *heauen*, which all knowe to be aloft, and ſo neerer the *Diuell*, then *God* let me haue *heauens miſerie*, take thou *hels happineſſe*.

Iob. 28. 14.

Luke 3.

2 If this deceit be true, happineſſe ſhould rather be found in the *wilderneſſe* of *India*, *Turkey*, and ſuch like barbarous, and brutiſh places, then in the faire *Eden* of the Church. Is it likely, that, if riches were ſuch pearls, the Lord would caſt them to ſuch *ſwine?* if ſuch happie things, he would throw them to ſuch *dogges*? if the childrens bread, hee would feed whelpes with them?

3 Riches indeed themſelues are the good bleſſinges of God, and are notable inſtruments of vertue, as we ſee in *Salomon*, *Abraham*, *Lot*, and other holy rich men in the ſcripture, in all whom that ſaying was true, *Wiſedome is good with an inheritance*. Wiſedome is good without an inheritance to the *owner*, but it is not ſo good to *others*, it cannot ſo cleerely ſhew, and manifeſt it ſelfe to them, without the helpe of this inſtrument. As how could *Abraham* haue ſhewed his hoſpitall, and bountifull minde, in intertaining ſtrangers, if poore? How could

Eccleſ. 7. 13. interpreted.

could *Iob* haue declared his mercy, and liberality to the poore, without his riches? how could *Salomon* haue witneſſed his munificence, & royall magnificence, yea his zeale, and piety in building the temple, together with his wiſedome and skill in naturall philoſophy, had not the Lord ſo abundantly furniſhed him with theſe helpes? what then? ſhall wee ſay, becauſe riches are the inſtruments, whereby vertue declareth it ſelfe, therefore they make men vertuous? that, becauſe a good pen is the inſtrument of writing, therefore it will make one a good writer? nay rather a good writer makes the pen good, and to bee a fit inſtrument of writing well. For furniſh an vnskilfull writer with neuer ſo good a pen, yet his fiſt remaines ſtill as vnskilfull. So a good man knowes how to make vſe, and aduantage of riches, for the practiſe of vertue; as *Salomon* ſaies, *The crowne of the wiſe is their riches*: but yet giue them a foole, and you put a ſword into a mad mans hand, ſtill hee is as wicked, naie worſe then before, as *Salomon* addeth in the ſame place, *the folly of fooles*, namely rich ones, *is fooliſhnes*; why, was it not fooliſhnes before they were rich? yes, but not in compariſon of that it is now, ſince they became rich. That as *wiſedome is good*, that is, better, ſhines brighter, ſo *folly is naught*, that is, farre worſe, more palpably diſcouers it ſelfe, *with an inheritance*. That which *Salomon* ſpeakes of *ſilence* in a foole, may as truely be ſaid of *pouerty* ſometimes. A foole is accounted wiſe while poore, but let him once be rich, then his follie is fooliſhneſſe indeed. Riches then declare whether wee be good, or no,

Pro. 14. 24. cleered.

Prou. 17. 28.

as a ſword in a mans hand whether he be ſober, or drunke, but they make vs not good; becauſe, as I ſaid, they are only inſtruments of goodneſſe. And the inſtrument alwaies receiueth it force from that which vſeth it, giueth none vnto it. Were it not abſurd for a man to thinke himſelfe a good ſcholer, becauſe he hath many bookes ſtanding in his cloſet, or a good muſition, becauſe he hath many muſicall inſtruments hanging vpon his wals, when he knowes not how to vſe either bookes, or inſtruments? And yet riches are no ſuch neceſſary inſtruments of *grace*, as bookes are of *learning*. For a man may ſhew as much, naie (as *Chryſoſtome* hath well noted in the example of *Iob*) more of ſome obedience namely that which we call *paſſiue* in pouertie, then in riches.

Hom. 1. ad pop. Antiocl.

4 Riches, though they be the giftes of God, yet we muſt conſider, with what hand hee reacheth them forth vnto vs, whether with the right, or the left, with what mind he giueth them, whether in loue, or in anger. For God often giueth men riches as he gaue the Iſraelites quayles, euen to be *thornes* to choake them. Herein being like that King *Eutrapeles*, that heaped vp moſt riches vpon ſuch as he moſt hated, ſaying that together with their riches hee ſhould cruſh them with a heauy burden of cares. *Pharaoh* himſelfe was not ſmitten with many of thoſe iudgements, wherin others periſhed, but it was not from any ſpeciall reſpect God had of him aboue them, but God himſelfe, leaſt he ſhould miſinterprete it, tels him the reaſon *for this cauſe haue I reſerued thee*, namely from being ſtroken with

Druſ. in adag

Ex. 9. 16. interpreted vide Iun.

the

the former judgement, not for any loue I beare to thee, but, *that I may ſhew my power in thee.* The *Pſalmiſt* therefore excellently couples theſe thinges together. *The Lord giueth ſight to the blind, hee raiſeth vp the crooked, he loueth the righteous.* To teach that the Lord may diſpenſe theſe outward bleſſinges to the wicked, but not in loue, ſaue only to the righteous. Wherefore our *rich worldling* hath little cauſe of reioycing in his riches, vnleſſe hee knew that the Lord *looked vpon him*, as Elizabeth ſpeaketh of the bleſſing of hir fruitfull wombe, in the giuinge of them, euen with a ſweete, and amiable countenance, ready together with his riches to *deale his owne ſoule* vnto him. But it is otherwiſe: The Lord turneth his backe vpon him, euen then when his hand reacheth forth theſe outward thinges vnto him. In his *anger* he giueth theſe ſuppoſed fælicities to the wicked, which in his *mercy* he denieth to the godly. He putteth them into the fatter paſtures, becauſe he meaneth to kill them, and cauſeth theſe to feede on the bare commons, becauſe he will haue them liue ſtill. If the ſtalled oxe had reaſon, would he be ſo ſenſeleſſe as to thinke his maſter loued him better then his fellowes, becauſe of his more liberall foode? know it then thou rich worldling God onlie fatteth thee for the ſlaughter. Hee thus ladeth thee with theſe bleſſinges that by this meanes aggrauating thy ingratitude, and impenitency, hee might lade thee with a heauier weight of condemnation. Yea by this meanes in his iuſt judgement, as by an outward occaſion, he prouoketh, and ſtirreth vp that corruption of pride, couetouſneſſe,

Pſ. 146. 8 inlightened.

Luc. 1. 25.

Rom. 2. 4.

cruelty, oppression, and such like, which before were in thee, but for want of occasion could not so plainly shew themselues. That therfore this secret corruptiō may be discouered, he offreth fit matter for it to feed vpon, to worke vpon. *Iudas* was couetous before hee came to Christ: therfore Christ gaue him the bag to feed that his humor, to minister fuell to it, that so his rotten heart might be detected, should not now *Iudas* haue deceiued himselfe much, if hee had apprehended the office which Christ assigned him, as an argument of his greater respect, as though hee had reposed more confidence in him for fidelity, whome indeed he knew to be most vnfaithful? *Iudas* bag was a net to catch his soule. The wickeds *table*, though swimming neuer so much with dainties, is *his snare* & *his prosperity his ruine*. God giueth them these things no otherwise then *Iael* gaue *Sisera* milke, and lodging, that by this means casting them into the dead sleep of security, he might strike them through with the naile of his iudgements, or as *Ehud* gaue the present to *Eglon*, onely that he might haue an occasion to sheath his dagger in his bowels: wherefore looke how *Haman* deceiued himselfe in construing the Queenes inuitation of him to the banquet, as a matter of speciall grace: for indeede shee did it onely to accuse him; alike doe these fatte worldlings deceiue themselues, imputing their outward prosperity to the fauour of God, who indeede onely giueth them these things to furnish their inditemēt out of them; like as once *Ioseph* caused his cup to bee put into one of his brethrens sacks, that he might picke a quarrell with them, and lay theft to their charge: for God, how-

Psa. 69. 22.

howſoeuer he haue giuen the wicked theſe earthly bleſſings, yet will he chalenge them of theft, and vniuſt vſurping of his creatures, to the which being out of Chriſt, they haue no right and title. See then ye miſerable mucke wormes of the earth, how groſſely yee deceiue your ſelues, that are ſo fearefull of being deceiued by others, and know that as in other regards, ſo in this hath our *Sauiour befooled* you, that you thus lull your ſelues a ſleepe in a falſe conceit of your owne happineſſe, and ſing a *requiem* to your owne ſoules, *ſoule take thine eaſe*; and yet *ſinne lies before the doores*; *this night ô foole ſhall they take away thy ſoule*: and then though with *Dives* ye haue bin *rich in this world*, yet with him alſo ye ſhal be poore, enough in the World to come: ſo poore that yee ſhall bee driuen to begge *a droppe of water* of ſome *Lazarus*, to whom heere you denied *crummes of bread*. O extreame and more then beggerly pouerty, when thou canſt not commaund a little drop of water! So fitly did the Apoſtle ſay, charge them that are rich in this world, intimating that there is one riches & pouerty of this world, & of the world to come another, as *Lazarus*, poore in this world, became rich in the other world, and *Dives*, rich in this world, became exceeding penurious in the other: withall teaching that theſe riches, when they laſt longeſt, laſt no longer then this life, they follow not after vs when wee are dead, to make vs rich in that other world; Go now and bleſſe thy ſelfe in thy riches, and proſperous eſtate as badges of bleſſednes; from which holy *Agur* deſired to bee bleſſed; fearing leaſt his ſhoe being ouerwide for his foote it would

Luk. 12.

Luk. 16.

would but hinder him in his iourney, and his ouer-ample eſtate would be as cumberſome to his ſoule, as *Sauls* armour would haue beene to *Dauids* body.

Heb. 12. The Apoſtle tels thee, *God chaſteneth euery child hee hath*, and none but baſtards goe vncorrected: what an idle conceit then is this for thee to take that for a *note* of thy *ſonneſhip*, namely thy oyled and buttered paths, thy long eaſe and freedome from croſſes, for which the Holy Ghoſt, hath reproached thee with the brand of *baſtardiſme*? Our *Sauiour* cries out, *woe be to you rich men, for yee ſhall weepe.* What a madneſſe for thee to bleſſe where Chriſt curſes? He tels thee that thy riches are as great burthens, hindering thy entrance in at the ſtrait gate, and as the bunch on the Camels backe, hindring his paſſage through the needles eye, and therefore cries out, *how hardly ſhall a rich man enter into the kingdome of heauen?* what a dotage is this to account the barre of heauen dore ſhutting it vp againſt vs, to be the *key* opening it to vs, to take *weights*, preſſing vs downe to *hell* to bee *wings*, lifting vs vp to *heauen*?

Ciuill Iuſtitiaries deceit. 2. Sort of men deceiuing themſelues in this kind are our *ciuill iuſtitiaries*, who therefore iudge themſelues to be in good ſtate to *God-ward*, becauſe they liue without ſcandall honeſtly, quietly paying euery man his owne &c. If they had hence concluded they had beene in good ſtate to *man-ward*, the deceit had beene more tolerable; for men cannot ſo well chalenge thoſe that can with *Samuel* ſay, *whoſe oxe or aſſe haue I ſtollen?* whom haue I wronged? but the deceit is fond, to thinke therefore God can haue no action againſt thee. Alike as if thou ſhouldeſt

thinke

thinke the King can touch thee in nothing, becauſe thou haſt not failed in any point, the Law tyes thee to thy fellow-ſubiects, with whom thou liueſt, and yet happily haſt many waies faulted againſt the king himſelfe: Thou talkeſt of paying men their dues; wel let it be ſo: what can follow hence, but that among men thou ſhalt go for an honeſt man? what with God too? yes, if thou canſt truly ſay, thou paiſt him his dues; the due of prayer, hearing, reading, & meditating in the worde, ſanctifiing of the Sabbaoths, the which our ciuill man neuer paieth, and therfore as thou wouldſt account him vnhoneſt, that paies thee not thy dues, ſo will God account thee, for not paying him his. *This is true religion* ſaith *Iames* to the looſe profeſſor ſeuering ſome outward duties of religion in the firſt, from righteouſneſſe in the ſecond table, *to viſit the Fatherleſſe and widdow* &c. which are duties not of *religion* properly, but of *iuſtice and* righteouſneſſe: and this hee doth becauſe this is the triall of the truth of our religion. By like reaſon and proportion may I ſay to the *Ciuil man*, as vve reaſonably diuiding the works of righteouſnes, in the ſecond table, from thoſe of religion, in the firſt, This is true righteouſneſſe, this is true honeſty, to ſanctifie the Sabbaoths, to call vpon the name of the Lord, to conferre, to meditate of the word: For looke what kind of Religion that is, which is not attended with *honeſty* to men, alike is that *honeſty* which is not ioyned with *Religion* to God. Now the former religion none ſo ready to condemne for naught as the ciuill man himſelfe: for zeale and deuotion in no caſe can he away with: therefore, his owne

owne mouth being iudge, his owne honeſty which he ſo magnifies and makes the only prop of his happineſſe muſt needs be rotten, and vnſound. *Vnhoneſt religion* is as good, as *irreligious honeſty*. And if in thy iudgement, the former be naught, ſurely the latter cannot be good. Religion, or the feare of God *Salomon* cals the *head* of all goodneſſe: honeſty then without religion is as a body without a head, euen a rotting, and ſtinking carrion: and wilt thou yet be ſo fond as to thinke it is a ſweet ſmelling ſacrifice in Gods noſethrils? Heare *Chriſt* telling the *Phariſees*, ſuch as thou art, that the *harlots and Publicanes*, as if I ſhould now ſay to thee *cut-throats*, and *cut-purſes*, ſhould go before them into the kingdom of heauen. And againe, *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſees, ye cannot enter into the kingdome of heauen.* And if this cannot ſtop thy mouth, yet let *Eſayes foule cloath, all our righteouſneſſe*, euen *our* righteouſneſſe, the Prophet includes himſelfe, holy *Eſaies* owne righteouſneſſe the righteouſnes of grace, *is a menſtruous cloath*, that wil rather foule our faces, then wipe away the filth of them. What then is the righteouſneſſe of *nature*? Surely Chriſt muſt both *waſh*, and *wipe* his diſciples feet. His bloud muſt bee both *water*, and *towel* too. Renounce then thine own righteouſneſſe euen *ſpiriuall*, much more *Ciuil*, and truſt onely to his.

Mat. 5.

III Libertines deceit.

The third ſort of theſe *ſelfe-deceiuers* are our *common* and *carnall Goſpellers*, *Goſpelſpillers* rather, being indeed *looſe libertines* that doe *turne the grace of God into wantonnes*: Theſe alſo iudge themſelues to be in good caſe before God; and why? becauſe they haue beene

beene borne in the Church, and ſtill enioy the priuiledges thereof; they haue beene waſhed with holy water, and are daily fed with the ſpirituall *Manna* of the word, and Sacraments. This was the vſual deceit of the *Iewes*, who cried, *the temple of the Lord, the temple of the Lord*: and had nothing elſe to bleſſe themſelues withal, but the cognizance of circumciſion. And our Sauior ſheweth how many at the laſt day ſhall look for eternal life, only becauſe they haue eat and drunk in his preſence, which I vnderſtand of the ſpirituall eating and drinking in the hearing of the word, and receiuing of the Sacraments: but for all this, with the man that wanted the wedding garment, they may be taken from the very feaſting table to the gallowes with *Haman*. And though they flie neuer ſo much with *Ioab* to the hornes of Gods altar, yet it ſhall not defend them from Gods ſword, for the very trueth is this, the man that wants the wedding garment is no otherwiſe bidden to the feaſt by the king, then *Haman* was to Queene *Eſters* feaſt, hee ſhall there finde God no leſſe angry with him, then *Haman* found *Ahaſhueroſh*, and heare that fearefull ſentence, *Take him, bind him, &c.* Of this deceit S. *Iames* ſpeaketh, when hee ſaith, *Be yee doers of the word, & not hearers only*, deceiuing *your ſelues*. Shewing thereby that many, as the miſerable experience euen of theſe times alſo ſheweth, did therfore repute themſelues in the nnmber of Gods people, onely becauſe they came to the Church, heard the word and preſented him with the outward ſacrifices of their praiers, and praiſes, howſoeuer their liues otherwiſe were moſt vile and vitious. But Saint

Ier 7.

Math. 7.

Iam. 1. 22.

Iames

Pſalm. 26.

Iames afterward telleth theſe deceiuers, *If any man ſeeme religious and refraine not his tongue* deceiuing his owne heart, *his religion is in vaine.* And ſo doth S. *Paul* tell the Iewes that reſted in the law, and the outward letter thereof, that their circumciſion was no better then vncircumciſion; as a man may ſay to a baſe player, apparelled like a Kings ſonne, that his Princes coat is no better then a beggers. It ſhall doe him no more good, procure him no more honour or reſpect. For circumciſion, baptiſme, hearing, receiuing, and all ſuch like badges of outward profeſſion they are but as the outward garment of Chriſtians, which may eaſily bee put on by thoſe that are none. And therfore howſoeuer theſe by many are thought ſufficient to make them good Chriſtians, yet *Salomon* ſticks not to make them the *marks of fools*, when there are no better then they, as when hee calleth Gods owne ſacrifices, the *ſacrifices of fooles*, *bee more ready to heare then to offer the ſacrifice of fools*, becauſe of this fooliſh conceit which many ground vpon them. but notably doth God ſhake theſe *deceiuers* in the fiftieth Pſalme, who for all their lying, ſlaundering, whoring, theeuing, would yet needs goe for Saints, becauſe they were diligent in the outward ſeruice of the temple. They thought they were very carefull rememberers of God, when they plied him ſo faſt with the ſacrifices of the Law, both morning and euening: and yet God telleth them that none were ſo vnmindfull of him as they, and therefore very fearefully thundreth againſt them: *O conſider this ye that forget God, leaſt I teare you in peeces:* For when the trueth of Obedience, and power of godlineſſe is wanting,

Eccleſ. 5.

wanting, ſurely there is ſmall difference betwixt an *Iſraelite*, and an *Iſmaelite*, a circumciſed *Hebrewe*, and an vncircumciſed *Philiſtim*, a baptiſed *Engliſhman*, and an vnbaptiſed *Turke*. Neither is the barren *fig-tree* in Gods orchyard in any better caſe, then is the *bramble* in the wilderneſſe. In which regard *Dauid* is not afraide to call the Eiphims *ſtrangers*, and Sauls courtiers *heathen*, and Saul himſelfe *Cuſhi*, or an *Aethiopian*, though all of them liuing in the viſible Church as members thereof; to ſhewe, that God will lappe them vp in the ſame bundle of condemnation, together with the heathen, and vncircumciſed, *ſtangers*, from the *couenants, and common-weale of Iſrael*. This therefore will be but a ſilly plea before God, wee haue gone to Church, frequented the praiers, heard the ſermons; nay the plea of preaching ſermons will not bee admitted. When thou bringeſt to God the ſermons thou haſt heard, thou bringeſt *Vriahs letters*; the matter of thine owne death, and damnation. For therefore ſhall God adiudge thee to ſo much ſorer, and ſeuerer condemnation, by how much thy meanes of repentance haue beene greater. Therefore ſhall the earth be curſed, becauſe hauing beene watered with the dewe of heauen, it bringeth forth nothing but brambles, and briers. But here our *libertine*, beſides his outward formal Church-ſeruice, vrgeth his *faith* in the merits of *Chriſt*

Pſal 14.3. Pſal. 50.5. and 7.1. opened.

Heb 6.

Anſ. His faith is meere fancy: for, 1. *Faith commeth by hearing*, and ſo alſo is it nouriſhed by hearing of the word, prayer and the ſacraments. But theſe men cannot tell how they came by their faith.

Rom. 10.

And

And it is ſuſpitious when men haue goods, and cannot tel how they came by them: aſſuredly they cannot ſay they came to their faith by any ſuch meanes: for they deſpiſe the powerfull miniſterie, and to pray aright they know not, whereas true faith the daughter of the word, cannot but with al humility and thankfulnes acknowledge her father. 2. True faith is *copulatiue*, it ioyneth together the whole worde of God: it beleeueth one promiſe as well as another, the promiſes of this life, as well as thoſe of the life to come. But our *Libertines* faith that ſeemeth very ſtrong in beleeuing ſaluation by *Chriſt*, in temporall dangers, that concerne the outward man onely, cannot vphold it ſelfe: the reaſon is, for that, as their faith is a fancy it ſelfe, ſo it apprehendeth eternall ſaluation as a fancie, and ſo there can bee bold enough, but *temporall ſaluation* beeing apprehended as a matter of trueth, their fantaſticall faith cannot lay hold of the promiſes thereof: theſe men that ſo confidently profeſſe, that they beleeue God hath prouided ſuperabundant riches of glory heereafter for them, cannot yet beleeue that hee will prouide competent neceſſaries of maintenance for this preſent life: whence they ſo tremble in their dangers. Againe faith beleeueth the threats of the word together with the promiſes: now thou who pretendeſt beleefe of the promiſes, ſhew me thy beleefe of the threatnings: diddeſt thou beleeue the truth of thoſe menaces, which God hath denounced againſt vncleane, couetous, ambitious, proud, enuious, malitious perſons, and ſuch like ſinners, how durſt thou then ſo wallow in theſe ſinnes, that

if

if God in ſtead of hell, had promiſed heauen, as a reward vnto them, thou couldeſt not doe more, then thou doeſt; Why ſhouldeſt thou deceiue thy ſelfe with an opinion of faith, when indeede thou beleeueſt not ſo much as the Diuell? for hee *beleeues* [namely the threatenings of the word] and *trembles* for horrour; but thou goeſt on in ſin, making a mocke of the menaces, and in the infidelity of thy heart giueſt them the lye, ſaying no ſuch thing ſhall befall thee. And ſo much for the three former *ſelfe-deceiuers*. Iames 2.

CHAP. V.

Of the deceits of the temporary beleeeuers Faith and feelings.

IV. Temporaries Deceit, touching Mat. 13.

VVEe come now to the fourth ſort of theſe *deceiuers*, the *temporarie beleeuer*, deſcribed by our *Sauiour* in the *parable* of the ſtony and thorny ground, and by the *Apoſtle*, Heb. 6. They heare the word, and are inlightened in their vnderſtandings, yea rauiſhed, one would thinke, in their affections: for they heare it ſaith our Sauiour *with ioy:* where by one of the cheefeſt affections, wee are by like proportion to vnderſtand all the reſt, euen the affection of greeſe it ſelfe; that as they reioyce in hearing of the comforts, and ſuch like doctrine, which requireth ioy, ſo when the natnre of doctrine requireth griefe, they are alſo affected with ſorrow, and therefore at the hearing of the word, with thoſe *Iſraelites*, do often euen draw buc- Mat. 13. 20. explained.

kets of water and shed riuers of teares. Euen this a so is to be vnderstood by their hearing the word with ioy, because they reioice euen in this griefe, tasting of the sweetnesse of the word, & finding a comfortable relish therein. These men we see go very far, so that, as the *Apostle* speaketh, they are in some sort, *made partakers of the holy Ghost*, they *taste of the powers of the world to come*, & expresse their inward grace by outward obedience, bringing forth fruit very speedily, far sooner than others, as the stonie ground is more quicke & forward than other soiles. And yet for all this these also, being rotten at the heart, are to be ranked in the number of *selfe-deceiuers*, as falsely iudging themselues to be in the state of grace. The deceitful argument wherby they thus iudge, is this.

Whosoeuer hath true *faith*, *repentance*, *obedience*, is in the state of grace.

But I haue these three, saith the *Temporary*: Therefore I am in the state of grace.

This deceit is far more deep and dangerous, then any of the former three: for their error was in the *ground*, whereon their argumēt was built, not in the application thereof, as in the argument of the *rich worldling*; *Whosoeuer hath outward prosperitie is in Gods fauour. But I haue outward prosperitie.* Heere the deceit is in the *proposition*, not in the *assumption*: for he truely *assumes* to himselfe outward prosperitie; but his *proposition* is false, that *Outward prosperitie is an argument of Gods fauour.* So the *Ciuil man* erres not in his *application* of ciuill and outward righteousnesse to himselfe; but in his *ground*, that this ciuill righteousnesse is enough to get saluation. And so the

loose

loose Protestant rightly applies to himselfe outward profession, hearing of the word &c. but his ground is deceitfull, that this is sufficient to make one a good *Christian*. But heere it is otherwise. The ground of the temporarie beleeuers argument is most certaine and agreeable to the word, namely, that whosoeuer hath true faith, repentance and obedience is in the state of grace; all the deceit is in the application: for the *Temporarie*, when he *assumes* those things to himselfe, *presumes*. His *assumption*: But I haue true faith &c is nothing but meere *presumption*. And therefore he is harder to be deliuered from this his deceit, than the other: for with them their needed no more adoe, than to shew the falseneſſe of their *grounds*, which might easily bee done; but heere the falseneſſe of the *application* of their *grounds* must be discouered; which is very hard, because of the neere affinitie and likeneſſe betwixt the faith, repentance, obedience of the *true* and *temporarie* beleeuer: which is so great, that euen the most judicious, and discerning Christians cannot perfectly distinguish betwixt them. Hence *Iudas* among the disciples, and *Annanias* and *Saphira* and *Nicolas* the *Deacon*, among them in the Primitiue Church, till God detected them, went for true beleeuers: for this difference of these two faiths howsoeuer in *generall* we know it, as it is reuealed in the word; yet in *speciall* wee know it not, as it is in men, that wee can say, before the *euent* declare it, *This man is a Temporarie only*. This is discernible only to him, that is *greater then our hearts*, and therefore knoweth our hearts better then our selues.

Neuertheleſſe the *Temporarie*, if he would deale vnpartially in the trying of his owne heart, by the rule of the word, hee ſhould eaſily come to eſpie out the deceit thereof.

1. His faith both the

And firſt as touching his faith, it is euident it is not ſound: for *Chriſt* dare not truſt it; as wee ſee in them that are ſaid in the Goſpel to beleeue in *Chriſt*,

Ioh.2.23.24. and yet could not be beleeued by him. *Many* (ſaith *Iohn*) *beleeued in his name when they ſaw his myracles, but Ieſus did not commit himſelfe vnto them, becauſe hee*

Ioh.6.64. *knew them all.* But of the true beleeuer *Chriſt* ſaies, that hee reiects none that comes vnto him. *Iudas* was an *arch-temporarie*, and yet, that he neuer truely beleeued, appeareth by the ſame *Euangeliſt* thus commenting vpon thoſe words of Chriſt [*But there are ſome of you that beleeue not*] *for Ieſus knew who they were that beleeued not, and who ſhould betray him.* Marke how the Euangeliſt rankes the *traytour* among the *non-beleeuers*; and how, being to giue a reaſon why *Chriſt* ſaid all of them beleeued not, he ſaith *Chriſt* knew who ſhould betray him. And more plainly

Ver 70. doth this appeare afterward in *Chriſts* anſwere to *Peter*, profeſſing in the name of the whole twelue, *Wee beleeue* &c. *Haue not I choſen you twelue, and one of you is a Deuill?* As if he ſhould ſay, no *Peter*, al of you doe not beleeue, though thou ſpeakeſt generally of all. One of you is a *Deuill*. Let vs ſee then how this *temporarie* deceiueth himſelfe, in thinking hee hath that faith which hee wants. The deceitfull argument whereby he would conclude faith to himſelfe is drawen, firſt from the *partes* of faith: ſecondly the *ſignes*. The *parts* of faith are two, firſt *knowledge* of

of the word in *generall* with assent: secondly *application* of the promises in *speciall* to ones selfe. Both these the *temporarie* thinkes hee hath, and therefore also faith. First for *knowledge* it cannot be denied, but he may haue an excellent measure thereof; insomuch as hee may not onely apprehend all the points of Religion himselfe, and be able to talke of them, but also teach them vnto others; as *Iudas* did, and many others, whose plea shalbe at the last day, *Lord haue wee not taught in thy name?* And in the parable the lampes of the *foolish virgins* blaze as much as the wise ones. Yet for all this, there are deceits in this knowledge whereby it is differenced from the knowledge of true faith.

1 Parts which are.

1 Generall knowledge, which is discouered to be deceitfull because neither

Math 7.

First, the knowledge of the *Temporarie* is not so wel grounded either vpon the *testimonie of the Scriptures*, or vpon *experience* as is the knowledge of the true beleeuer. To which may that seeme to appertaine, which is said in the *Gospell*, that they haue no *roote*, their knowledge is not a *rooted* and well setled knowledge: for neither haue they that care which the true beleeuers haue, to build themselues on the sure authorities of the Scriptures, neither yet at all doe they nourish their knowledge with a holy practise, that so they might haue a *practicall*, a *feeling* an *experimentall* knowledge; wherein indeede the knowledge of faith excelleth the knowledge euen of the Deuill himselfe: for though hee excell vs, as in all other knowledge, so also in *diuine*, yet he knowes not the chiefe points thereof, such as are *faith*, *repentance*, *loue*, *the presence of the spirit* what they be, by his owne experience, as doth the meaneſt

1 Grounded.

neſt and pooreſt *Chriſtian*. Herein the pooreſt idiot, being a ſound Chriſtian, goeth beyond the profoundeſt Clerkes that are not ſanctified, that hee hath his own heart in ſtead of a *commentarie* to help him vnderſtand euen the moſt needfull points of the *Srripture*. The knowledge therefore of the *Temporarie* is but ſhallow to that of the true Chriſtian: whoſe priuiledge it is, not only to know the things themſelues vttered, but alſo that intent and meaning of God therein. *The ſecret of the Lord*, ſaith *Dauid*, *is reuealed to them that* feare him. This *ſecret* is hid from the wicked.

2. Nor heating. Secondly, the knowledge of faith is a through *heating* knowledge, which warmes a man at the verie heart, working loue of the truth knowen: for *truth* and *goodneſſe* differ no more than the ſeale and the print. Truth, truly knowne, ſtampes goodneſſe in the heart. But the tempotaries heart receiues no ſuch impreſſion, ſtill it remaines an euill & vnſound heart, a nourcerie of many ſecret corruptions, in which no goodneſſe. Therefore his knowledge is only a flame that giues *light* by *blazing*, but no ſound and durable *heat* by *burning*.

3 Nor humb. Iob. 42. 5. Thirdly, the knowledge of faith is an *humbling* knowledge. *Now mine eye hath ſeene thee*, ſaith *Iob*, *therefore I abhorre my ſelfe in duſt and aſhes*. But the the temporaries knowledge is a ſwelling knowledge, puffing him vp in the conceit of himſelfe.

2. Speciall Application which is. Secondly, for *application*, which indeede the very pith and marrow of ſauing faith; no doubt but the *Temporary* doth in his own conceit apply *Chriſt*: for Chriſt bringeth him in *threatning kindneſſe* vpon him

him & ſo chalenging entrance into his kingdome, euen at the day of iudgement, which ſheweth that he might both liue and die in this perſwaſion, that he was the member of Chriſt, and ſo in the application of the promiſes: But this conceit of his is meere deceit: for in truth he applies nought but an *idoi*, a fantie, a ſhadow: for as the diſciples, when they ſaw *Chriſt* on the Sea, were deceiued taking him for a walking ſpirit: ſo contrarily, theſe temporarie beleeuers, when they ſee & heare nothing indeed but the diuell, (haply *transforming himſelf into an Angell of light*, yet they thinke they ſee, & heare *Chriſt* himelfe. This applicatiõ of *Chriſt* is like to the aplication of bread & drink in a dreame. Doth the dreamer therefore eate bread or drinke beere, doth he truly apply theſe things to himſelfe, becauſe hee thinkes ſo? No more doſt thou eate Chriſts fleſh or drinke Chriſts bloud, becauſe thy doting braine ſo dreameth. *Aiax* in his frenſie tooke ſimple ſheepe for his craftie enemies. And when hee had ſlayen the cattell, thought verily hee had ſlayen his enemies. His deceit was great to take ſheepe for men: thine greater to take a ſhadow for a ſubſtance, nay *Sathan* for *Chriſt*: for that thou doſt not apprehend true *Chriſt* may appeare by this, that true faiths apprehenſion of *Chriſt* is *mutuall*. It doth not ſo lay hold on *Chriſt*, as wee take hold of a tree, or ſome ſuch like ſenſeleſſe thing, but as wee vſe to do in our ſalutations, when wee imbrace one an other, there is a mutuall hold on both ſides. Whence the act of the *Patriarches* faith in apprehending the promiſes, is elegantly ſet out by the *Apoſtle*, by the *metaphore*

Math. 7.

Eſ. 19. 8.

proued falſe, and

ἀπασπασάμενοι Heb. 11. 13. imbraced.

of *ſaluting*; *They ſaluted, kiſſed or imbraced the promiſes.* So that true faith, kiſſing *Chriſt*, is kiſſed of him, embracing *Chriſt* is reimbraced of him, and it ſo apprehendes *Chriſt* that at the ſame time the beleeuer is apprehended of *Chriſt*, as *Paul* ſheweth in his owne example. Now thoſe whom *Chriſt* hath once gript with his hand, predeſtinating them to eternall ſaluation, ſuch no power can euer wring out of his hands. *No man can take my ſheepe out of my handes.* Whence that, *He that beleeueth hath eternall life, and ſhall neuer come into condemnation.* And againe, *He that commeth to mee I caſt not away. For I came downe not to doe mine owne will, but my fathers, and this is his will, that of all he hath giuen me I ſhould looſe nothing, but ſhould raiſe it vp at the laſt day.* If any ſay, though *Chriſt* caſt them not away that beleeue, yet they may caſt away themſelues; I anſwer, neither can that be: for in the 39. verſe he ſaith, that hee ſhall looſe nothing that is giuen him. But, if the beleeuer might caſt away himſelfe, *Chriſt* ſhould then looſe ſomething giuen him. As the prodigall child, though of himſelfe, he left his father, yet is called the *loſt child.* Chriſt then cannot ſo looſe any true beleeuer, but that he ſhall raiſe him vp at the laſt day to eternall life. But temporary beleeuers, as we ſee in *Iudas*, may *finally* fall awaie from *Chriſt*, and go to their *owne place*; *ergo* they were no true beleeuers, they apprehended onely an *idol* that could not hold them, and not *Chriſt*, whoſe hand is a ſure *hold-faſt*, neuer letting go that which once it hath ſeized on. The true beleeuer is *rooted in faith*, but of the temporary *Chriſt* ſaith, *he hath no rooting*, and

Phil. 3. 12.

Ioh 10.

Ioh. 5 24
Ioh. 6. 37 38. 39.

Luk. 15.

Acts 1.

Eph. 1.
Math. 13.

and therefore his faith is nought.

Obiect. Why then is it said *Luk.* 8. 13. these men doe beleeue, if they doe not? Luk. 8. 13.

Answ. 1 The *Scripture* in many things speaketh according to the probable and common iudgment of men. Thus the moone is called one of the two *great* lightes, when indeed the least of all. Thus the Diuell called *Samuel*, because in his likenesse, and so thought of *Saul*. And thus the fancie of the *temporary*, is called faith, because, hauing some resemblance of true faith, it goes for true faith both with him that hath it, and with others. 2. They haue indeed true faith in *their kinde*, namely a ioyful assent to the truth of the Gospel: but not the *iustifying* faith of the elect which they thinke they haue. Gen. 1.

But you will say, shew vs then the *deceits* of this faith, that both the true beleeuer may be deliuered from *false feare*, and the temporary from *false ioy*. Discouered by the Markes of true faiths application.

I answere. 1. The true beleeuer beleeues with much conflicting, as in him in the *Gospell* that cried, *Lord I beleeue, helpe my vnbeleefe*. The combate was not so great betwixt *Michael*, and *Sathan* concerning *Moses dead body*, as it is betwixt *Sathan*, and euery true beleeuer, concerning *Christs liuing body*. When faith goes about to lay hold of it, the Diuell striketh at her handes, and would plucke them awaie from it. Hence faith is faine to tugge, and wrestle, euen till it sweate againe. And therefore *Paul* cals it the *difficult worke* of faith; because the beleeuer hath such adoe to beleeue; not only in regard of the opposition made by the flesh (full of infidelity) which as in all good things, so specially in

1 Conflict in beleeuing.

τὸ ἔργον. 1. Th[illegible]. 1.

1. Cor. 9. in beleeuing, we muſt *beate downe* with *Paul*; but alſo in regard of the violent aſſaults of *Sathan*, impleading our faith, as naught, and ſo often putting vs to our ſhiftes, making vs to ſearch, and trie our faith, to pray earneſtly for our faiths confirmation, and ſo with much *feare and trembling to worke out our owne ſaluation.* It is nothing ſo with the temporary beleeuer in his faith. He findes it very eaſie to beleeue. *Sathan* troubles not him. for then he ſhould be diuided againſt himſelfe, who begat that preſumptuous faith in him. Naie rather *Sathan* confirmes him in this his deceit. And therefore our *Temporary* doth not ſo ſuſpect himſelfe, doth not ſo trie and examine himſelfe, doth not ſo worke out the worke of his faith with thoſe ſtronge cries of feruent praier, with that feare, and ielouſie, and with thoſe bitter bickerings with infidelitie, that the true beleeuer doth.

2. Applicat. of our ſelues to Chriſt, and therefore are there Two handes of faith.

2 Faithes application of *Chriſt* to the beleeuer is with application of the beleeuer to Chriſt. For faith hath as it were 2. hands. One receiuing *Chriſt* from God: the other giuing the beleeuer to God. And both theſe handes it exerciſeth at once. At the ſame time the beleeuer applies *Chriſt* to his owne heart, he applies his heart to Chriſt, and cleaues to him with full purpoſe of ſoule. This was notablie ſhadowed out vnder the ceremoniall law, in the coniunction of the *ſinne-offring* which noted *Chriſt*, and the *burnt-offring* which, as *Paul* hath interpreted it, more ſpecially ſignified the ſacrificing of the fleſh, the crucifying of *old Adam.* True faith offers both theſe at once. But the temporaries faith

Rom. 12. 1.

is

is lame on that hand, which ſhould offer the *burnt offering*, he onely *takes Chriſt*, hee giues not himſelfe to *Chriſt*: hee offers the *ſinne offering* without the *burnt offering*. And therefore applying *Chriſt* to *himſelfe*, and not *himſelfe* to *Chriſt*, hee miſapplieth. Indeed hee may make ſome ſhew of giuing himſelfe to *Chriſt*, but in trueth hee reſerues himſelfe to himſelfe, hee nouriſhes ſome ſpeciall ſinne or other in himſelfe, and ſo giues himſelfe to Sathan, to ſin, not to *Chriſt*. As *Herod* gaue himſelfe not to *Chriſt*, but to *Herodias*, to his luſt; & *Iudas* gaue himſelfe not to *Chriſt*, but to the bagge, and to the baggage of his couetouſnes.

3. A third property of true faiths apprehenſion is ſet out in *Abrahams* example, who is ſaide *to hope against hope*: when the beleeuer is in heauy agonies, and feeleth a very *hel* in his conſcience, yet then can he apprehend *heuen*, & with *Ionas* in the whales belly cal vpon God in faith: for *faith is the ſubſiſtence of things that are not*, much more thē of things which indeed are, though not in appearance: If it can giue ſubſiſtence to things that are not ſubſiſtent, much more then apparance, and uiſibility, to things that are not viſible & apparant: ſo that faith can ſee one contrary in another, in the very depth of hell, heauen, in the very extremity of miſery, happineſſe, in the very middeſt of anger, mercy: and the Woman of Canaan, *Mat.* 15. can picke comfort out of the reproachfull name of dogge: and when nothing but war to be ſeene in Gods face, yet then can it pierce through all the thicke clouds, and behold the ſweet ſunſhine of Godsfauor and grace in Chriſt: through the

3. Beleeuing againſt ſenſe. Rom 4.

Heb. 11. 1.

the bent browes of the irefull iudge can it see the earning and relenting bowels of the compassionate Father: the eye of true faith can looke vpon God not onely *smiling*, and inuiting vs to himselfe by a *sweet* and *gratious*, but also *lowring*, and driuing vs away with a darke and cloudy countenance: but then is our *temporaries* faith cleane dashed out of countenance. *will the hypocrite pray alwaies?* saith *Iob*, and so, will he beleeue alway? No, a little wind blowes downe the spiders webbe of his hope: When Gods hands are full of gifts to bestow, then his faith is ready to lay hold on them. Hee is like to children that come running to their Father when there is an apple in his hand to tolle them, but not when the rod is in his hand to correct them: or rather like to dogges, which if they see a crust in your hand, come fawning and glauering; but if they see a cudgell, and that you come toward them to strike, either they fearfully runne away, or desperately flye in your face. But the true beleeuer goes further, and when there is a naked drawne sword in Gods hands, yet hee dares venter and presse towards God: though the Lorde set neuer so sterne a countenance against him, hee will not bee outfaced, but in a holy kinde of impudency hee will outlooke him, and say, Lord though thou looke vpon mee as though thou wouldest slay me, yet still will I looke vnto thee for helpe, *though thou kill me, yet will I trust in thee*: But in such a case the *temporaries* former *iolly confidence* vanisheth, heere is the tri all of faith.

Iob.27.10.

Iob.13.

Thus the *temporary* deceiues himselfe in the *parts* of Faith. The *signes* of faith are those *feelings*, those de-

delights & ioyes which are felt in hearing the word, in praier, in meditation of the promiſes: for as in feeding vpon ſweet and pleaſant meate there is a *naturall*, ſo alſo in faiths feeding vpon the promiſes there is a *ſpirituall* gladneſſe: and in this ſpirituall food alſo that coniunction of *filling the heart with food & gladneſſe* is true. Therefore *Peter* ioynes both theſe together, *We beleeue and reioyce*: now theſe comforts and ioyes the *temporary* in ſome ſort feeles. *Chriſt* ſaies, they *receiue the word with ioy*. *Paul* ſaies, *they taſt of the good worde of God, and of the powers of the life to come*. The Iewes are ſaide to reioyce in the *light* of *Iohns* miniſtery. *Herod* is ſaide to heare *Iohn willingly* or cheerefully: and hence hee concludes faith to himſelfe; but the truth is, there is exceeding much deceit in this ioy, and feeling: it is not ſolide, but onely ſuperficiary, only a taſt as the *Apoſtle* termeth it, no eating to any purpoſe, a *ſlipping*, no *ſoaking*, no through digeſting, a *floting aloft* in the riuer of *Chriſts* bloud, no *diuing downe* to the bottome, and as it were *burying* as the Apoſtle ſpeaketh: And this may appeare by 4 *properties* of the ioy of true faith which do not at al agree to the *temporaries* ioy.

2 And the ſignes, his ioy, and feelings, diſcouered by their

Acts 14.
1. Pet. 1. 9.

Mat 13.
Hebr. 6.
Ioh. 4.

Rom. 6.

1. Property is *ſincerity*, whereby the beleeuer reioyceth in the word, becauſe of the worde it ſelfe, & the goodnes, & holines therof, but the delight which the temporary beleeuer taketh in the word, is rather for the nouelty of the doctrine deliuered, or for ſome affectiō they carry to the Preacher, for ſome cōmon & outward gifts, either of life, or learning, or for his elocution, action, words, phraſes in deliuery, or any ſuch like reſpect: This was Saint *Auguſtines* delight which

1, Vnſoundnes

Confeſſ.

which before his conuersion hee tooke in Saint *Ambroses* sermons, more for the eloquence of the words then the substance of the matter: and this also was the delight which *Ezechiels* auditours tooke in his preaching. He was vnto them as the pleasant voice of a musition, and they commended him much, but yet *their hearts ran after their couetousnesse*, as did *Herods* after his incest, for all hee delighted so much in *Iohns* ministery. If his ioy in the word had beene sincere, he would haue reioyced as well in the doctrine of the seuenth commandement, as in any other: but this galled him. Thus is it with our temporary, hee can delight in the worde, as long as it troubles him not in his beloued sinnes: but let it once touch him there, he spurns presently, and flings away. Therefore he delighteth not in the word sincerely because it is the word of God, for then one part therof would be as welcome to him, as another. Now the true beleeuer euen when the word crosseth his corruption can yet then say with *Paul*, *I delight in the Law, concerning the inner man.*

Ezek. 33.

Rom. 7. 22.

2. Sleightnesse Ioh. 15.

2. True ioy is a *full* ioy, as our *Sauiour* speaketh to his Disciples, *That your ioy may bee full.* The true beleeuer so reioyceth in things spirituall, that hee wholly despiseth the ioy of things temporall, & in them reioyceth *slightly* and *ouerly, as though he reioyced not.* His ioy is a *shouting* ioy, such as is the *ioy of harueſt. Thou hast giuen me more ioy* saith *David, then when their corne and oyle abounded.* But the ioy which our *Temporary* findeth in things spirituall is nothing comparable to that in temporall. *Iudas* ioy in the *bagge* was aboue that he tooke in *Christ*, and his

1. Cor. 7. Esay. 9.

Psalm 4. 8.

his Doctrine. *Herod* tooke greater delight and contentment in *Herodias* then in *Iohn*, and in the prophane damsels dancing, then in the holy Prophets preaching. For among those many powerfull Sermons which he heard him preach, when was hee euer so affected, as to say, *Iohn, aske what thou wilt, & it shall be giuen thee, euen to halfe of the kingdome?* If the spirituall ioy of the *Temporary* were *full*, what need he then to *fill it vp* with this carnall and sinfull ioy? *Hee that is full* saith *Salomon loatheth the hony-combe.* So hee that is full of this sweet spirituall ioy, loatheth the sweetest and most delicious hony-combes of the flesh, or the world. But the *Temporaries* teeth water after them. Hee is like those foule that as they flye aloft, so also they swimme in the waters: which as they were vncleane vnder the law, so also is hee, for that seeming to mount vp in spirituall ioyes, he yet withall swimmeth, yea batheth himselfe in the waters of carnal delights. Hence it is that the ioy of the temporary is but an obscure & muddy ioy: for carnall ioyes mixed with spirituall are as a *dampe* to put out their light, and as mud to trouble, and distemper their cleere riuers; whereas the ioy of the true beleeuer, beeing free from such distemperature, is farre more cleere, and lightsome.

Leuit. 11. 19.

3. True ioy, is a *strong* ioy, according to that in *Nehemiah, The ioy of the Lord is your strength.* And this *strength* it sheweth specially in three cases.

2 Faintnes, and that Neh. 8, 10.

1. In our *passiue obedience*, in enduring afflictions. S. *Paul* giueth this reason, why the faithfull are so vnconquerable in their afflictions, still by meane of their patience possessing their soules, *be-*

1 In not suffering.

cause

Rom. 5. *cauſe the loue of God is ſpred abroad into our harts by the holy ghoſt.* Lo the power of true, and liuely feelings of Gods ſweetneſſe in *Chriſt*: it can make vs hold vp the head in the greateſt deiections: *Except thy Law*

Pſal. 119. 92. *had beene my delight* ſaith the Prophet, *I ſhould now haue periſhed in mine afflictions*: beeing ouercome by the extremity of my tribulation, I ſhould haue done that which in effect Sauls perſecutions bad me do, namely renounce the true God, and *goe, and*

1. Sam. 26. 19. *ſerue other Gods.* Where then there is a ſound delight in the word, it keepes a man from ſuch kind of periſhing for as the Apoſtle excellently ſaies; *The*

Phil. 4 7. *peace of God guardeth our hearts in Chriſt Ieſus*, that though our troubles, and croſſes would plucke vs from Chriſt, yet where there is true peace, true ioy in the holy Ghoſt, it is ſo ſweete, and comfortable, that it holds vs faſt to *Chriſt*, & for al our troubles, makes vs to ſay with *Peter*, *It is good being heere*, we know not where to mend our ſelues: but the *temporary beleeuer* is not alwaies thus kept from periſhing in affliction: for our *ſauiour* of one kinde of them

Mat. 13 21. Luke 8. 13. ſaith, that *When perſecution for the worde commeth, then he is offended, and in the time of tentation departeth away.* Now true ioy, as we ſaw, is as a fountaine of water to refreſh and releeue vs in the greateſt drought, and in the moſt ſcorching heat of perſecution: but the *temporaries* ioy is as a ſtanding poole, which is dried vp in the heate of the ſummer, in perſecution hee ſhrinks, and therefore his ioy is not the ioy of true faith.

2. In not obeying. 2. *The ioy of the Lord is our ſtrength* in our *actiue obedience*, which is daily to bee performed in the whole

whole courſe of our liues. *When thou haſt inlarged my heart* (ſaith *Dauid*) *I ſhall runne the waies of thy commandements.* Now it is ſpirituall ioy that inlargeth a Chriſtians heart, euen as griefe contracts it. And when the Chriſtians heart is thus inlarged, hee hath ſuch freſh life, and ſpirit put into him, that it makes him runne, euen with the feete of the hind, ſwiftly, in the Chriſtian race. It is as oyle, wherewith the body being ſuppled is the more agile, and nimble for action: as in *Iacob*, after that hee had beene ſoaked in this oyle, and bathed in this bath of heauenly comforts in *Bethel*, as it were a generous, and manly horſe refreſhed with a baite in his iourney, the text ſaies then *he lift vp his feete*, that is went cheerfully, and with good hart and courage, forward in his trauell: But our *temporary* after his beſt refreſhing with the ſpirituall delicates, riſeth vp with thoſe Iſraelites to play, he is as weake and impotent as before, either for reſiſting temptation, or performing any good duty. So farre is he from *lifting vp his feet with Iakob, to runne the waies of Gods commandements with Dauid.* The trauailer that by the way drinks a good draught of wine is refreſhed, and thereby inabled for his trauell: but if hee onely ſippe of it with his mouth, ſtill he will remaine faint, and weary, vnable to hold on in trauell. So is it with the temporary beleeuer, that onely ſippes of this ſpirituall wine, hee cannot poſſibly haue *Danids* ſtrength to *runne the waies of Gods commandements.* Heere then is the diſcouery of the deceit of his heart in this kinde: he feeleth often many comforts, and is ſometimes, in praier, hearing, receiuing the Sacraments, and ſuch like exer-

Pſal. 119. 32. cheered.

Gen. 30. 1.

exercises euen rauished againe; but yet for all this, the fruit of a well ordered heart and life follows not. And therefore in trueth hee cannot haue any sound cõfort in them, as any euidences of iustifying faith.

Luk. 1. 79. interpreted. for excellently hath *Zachary* coupled these two things together, *To giue light to them that sit in darknesse, and in the shadow of death* (which I interpret as well of the light of *ioy* and *comfort* in the *affections*, as of *knowledge* in the *vnderstanding*) *and to guide our feet into the waies of peace.* So that if once beeing refreshed with the warmth of this light, of this fire, we rise not vp to walke in the waies of peace, but sit still in the chaire of sloth, holding the hand in the bosome: it is an argument it was no true light, but one lie a sudden and deceitfull flashing that shone vnto vs.

2. In not rising vp after fals. Psalm. 4. 7, 8. 3 The ioy of the Lord sheweth it strength in *recouering vs after our fals, temptations, dejections.* As we may see in *David.* In temptation & distresse feeling the absence of the spirit, and Gods estranging of himselfe from him, hee praies, *Lord lift thou vp the light of thy countenance*, striuing to recouer his losse. But how, and by what argument? by the experience of the ioy which formerly hee had felt in the apprehension of Gods fauour; *Thou hast giuen me more ioy then they haue had in abundance of corne and oyle.* Lo the ioy that *David* had felt in Gods fauour in time past, set his teeth on edge after it againe: a notable property of true spirituall ioy; It makes vs cleaue fast to God, who is the matter of our ioy, euen then, whē either he is departing from vs, by withdrawing his face from our eie, or wee are departing from him, by

by withdrawing our necks from his yoake: we haue an example in the *Apostaticall* Church of the Israelites, conceiuing a purpose of returning againe to the Lord, for that it was better with her before, then since her reuolt. And so the *prodigall sonne*, when he was pinched with famine, calling to minde the former good fare at his Fathers house, resolueth thereupon to returne home againe. hence it was that Christ going about to recouer the Church of Ephesus something fallen, hee puts her in mind of her former estate, and the happy priuiledges therof which now shee wanted; *Remember from whence thou art fallen, and repent, &c.* that is, consider what kinde of estate thou wast in, in the time of thy first loue, how full of peace, ioy in the holy Ghost, liberty of spirit, &c. and then, repentance and doing the first workes will follow: for he that hath once tasted of the sweet of his ioy, is so affected therewith, that with *Paul* he would rather dye, then loose it. And therefore, feeling it to be somthing eclipsed by his fals, he can neuer be at rest, til, by renewing of his repentance, hee be againe repossessed of it. But now it is farre otherwise with the base counterfeit ioy of the *temporarie* beleeuer: the true beleeuers ioy ariseth from a through apprehension of Gods mercy by faith, from a through feeling of the warmth of the *Euangelicall wine*, cheering him euen at the very heart, and therfore this ioy obtained the chiefety and soueraignty in his soule, for the ioy in outward things was but as a shadow, and in them as before was said, hee reioyced, *as though he reioyced not.* Hence then it commeth to passe, that sinne hauing prophaned & som-

Hos. 2, 7.

Luke 15. Reuel. 2. 5.

thing obscured his ioy, notwithstanding al outward comforts in great variety, & abundance presēt thēselues, & their seruice, yet they are in his accoūt, but miserable comforters no for all them he droupes, & hangs downe the head, and *hangs vp his harps*, remēbring the *comforts of Sion*, & those sweet *songs of the night*, wherwith God was once wōt to fil his mouth, he begins to think with himselfe: O in what happy case was I, whē I walked faithfully, & vprightly with my God! O the sweet songs of the night, & heauenly inspirations of the almighty! O the gracious visitations of the spirit, & teachings of the reins in the night seasō! How was I then fed with the bread of Angels, & feasted with the daintiest of those heauenly delicates? Why then do I depriue my selfe of al these cōforts by mine owne negligence? Why returne I not againe to my good God, to enioy his heretofore tasted sweetnes? But now the *tēporaries* ioy ariseth only from a very slight & superficiall apprehension of the promises, only frō a sipping of this wine in the mouth & not frō any operation therof at the hart: And therfore his ioy, as wee shewed was greater in outward things thē in spiritual: & hence it comes to passe that when for the retaining of these temporall comforts hee begins to fall, his spirituall ioy, by this meanes once interrupted, quite dieth: for it was not of that force, to leaue so deepe an impression in his heart as that afterward he should be affected with the remembrance thereof in so powerfull a manner, as thereby to be raised vp againe, to seeke the Lorde afresh by a renued act of faith, and repentance. But the ioy and comfort of the true beleeuer had such a quick-

Psalm, 137.
Psalm, 77, 6.

quickning and reuiuing vertue in it, that hee cannot but remember it, euen in his more grieuous fals, and with the *Prophet*, in the remembrance thereof, ſay, *I will neuer forget thy precepts: for by them thou haſt quickned me.* Pſal. 119.93.

IV. The ioy of true faith is a more orderly, and leyſurely ioy, it comes not all on the ſudden, but vſually by certaine ſteppes and degrees, in this manner. Firſt the beleeuer ſees his owne ſinfull wretchedneſſe, cleerely repreſented to his eies in the glaſſe of the Law, and thereupon, agaſt with ſo fearefull a ſight, he is in great diſtreſſe, feeling how bitter, and burdenſome his ſinnes are: for which being throughly pricked and perplexed in conſcience, and knowing there is no remedy but faith in Chriſt, he beginneth to hunger for Chriſts righteouſneſſe, and for faith to apprehend it, yawning in his deſires, euen like the dry and thirſty ground. This faith when at length hee hath got by many ſtrong and loud cries ſent vp to the throne of Grace, he feeleth his minde calmed, and beginneth to reioyce in the ſaluation of the Lord. An example of ioy thus wrought wee haue in thoſe conuerts of *Peter*, who were firſt pricked, and wounded in ſpirit, crying out to the Apoſtles for ſome reliefe, and then afterward, hearing the promiſes and receiuing the ſacraments, they were repleniſhed with the ioy of the holy Ghoſt. But the *temporaries* ioy comes not on ſo ſlowly, but it ſprouteth forth, like *Ionas* gourde, ſuddenly in one night. And therefore in the parable it is ſaid, that the ſeed in the ſtony ground incontinently ſprung forth. And in the expoſition of the parable Chriſt ſaies

4. Vnſeaſonable haſtineſſe. Acts 2. 37. 38. 46.

εὐθέως.

ἐν ὑπομονῇ. Luc, 8, 15 expounded.

that *immediately* vpon the first hearing, without any touch of conscience, without any through humiliation going before, *they receiue the word with ioy*. But the good ground brings forth, as other of hir fruits, so this of ioy, *with patience*, as *Luke* hath it: or as the *Greeke* word may beare, in *expectation* or *tariance*, namely for the fit season. It is spoken, I take it, in opposition to the stony ground, which was said to bring forth presently vpon the receipt of the seed But the good ground doth rather restraine, or keepe in it selfe, it doth not so suddenly put forth it selfe, as the stonie ground, but retaines the seede within, till the iust time of bringing forth be come. Wherefore this ouer violent hastinesse, that is in our *Temporaries* ioy, and so also other of his graces, giueth vs iust cause to suspect them as deceitfull, and to feare in them the truth of the common prouerbe, *Soone ripe, soone rotten*: As in trauailers, he that at the first is so free and frolike, and spurres it, and gallops it so lustily, hee ouertakes indeede many in the way, and leaues them behind, but at length his horse is tyred, and then he is ouertaken to his shame, of the more sober and moderate rider, whom erewhile he passed by, as an ouerflow cõpanion: so in this spirituall iourney our *Sauiour* noteth it, that *many of the first* that outstript their fellows *shall be last*, when the last shall be first. How farre was *Iudas* at first, before *Nicodemus*? *Nicodemus* came closely, and by stealth to Christ, and was onely a night professor: *Iudas* followed him openly in the day, in the sight of all men: when *Nicodemus* was but a *slow scholler*, scarse capable of the first elements of Christianity, as namely

of

of the doctrine of *Regeneration*, *Iudas* was a *forward* and *zealous Preacher*. And yet at last, *Nicodemus*, that was *last*, became *first*, and *Iudas* that was *first*, became *last*; when *Iudas* did trecherously betray *Christ* in the night, he did faithfully professe him in the day, and when *Iudas* his great faith was turned into hellish despaire, that hee went and hung himselfe, then did *Nicodemus* his *little* faith, become strong and bold, that he durst openly begge, and honourably bury the body of *Iesus*. Hee that runnes ouer eagerly at the first beginning of his race, quickly runnes himselfe out of breath, and cannot possibly hold out. Vntimely fruits, children that come before their time, are vnshapen, and vnformed children, and doe not liue. So are these temporaries, whose graces come out of the wombe, before they haue their iust conception, mishapen, and deformed Christians, and such kind of graces quickly vanish: It fareth with them, as with children, that are too timely witty & wise aboue their age; of whom wee say, and experience shewes as much, they are not long liued: when we see a Christian, at the very first dash breake foorth into zeale, aboue the age of his Christianity, it is but an ill signe, a presage of no durable soundnesse. The flattering of the Sunne raies often drawes forth the blossomes very early: but afterward come cold nippes, and then al is marred, and it had bin better they had not beene so forward: It is good then for Christians, that would not deceiue themselues, to take heede of the stony grounds ouerforwardnes: in their first beginnings to be wisely moderate: when they are but children in

Math. 19. 30. Iohn. 3.

1. Cor 13. Pſal. 131.

Chriſt to ſpeake, and doe as children, and as *Dauid* ſpeaketh in another caſe, not to vndertake, or venter on things too high for them, rather to imitate *Pythagoras* ſcholers, of whom the beſt and moſt towardly were to hold their peace for the two firſt yeares, and not, before thus throughly ripened, to ſhew themſelues. Then may they haue ioy as of other of their gifts, ſo of theſe ioyes and feelings which now we ſpeake of. But the *temporaries* reioycing is not good. Though God giue him ſome taſts and feelings, yet they are not as any earneſt of a greater payment to follow, ſo as they are to the elect, euen the firſt fruits, promiſing an ample harueſt, but onely a *ſay* of pretious wares, which oftentimes is giuen to chapmen that neuer buy, and purchaſe the whole: for this ioy wanteth both *ſincerity*, being defiled: *fulneſſe*, being ſlight and defectiue: *ſtrength*, being faint, and feeble: *moderation*, being vnſeaſonable, forward and haſty: And therfore, though a kind of ſpirituall ioy, yet for this deceit, deſerueth the ſame checke wherewith *Salomon* rebuketh the carnall, *Thou art mad, what is it that thou doeſt.*

Gell. noct. Att. lib. 1.

Eccleſ. 2.

CHAP.

Chap. VI.

Of the deceits of the temporary beleeuers ſorrowes, and deſires.

THe deceits that are in the temporaries *faith* thus opened, wee come in the next place to ſpeake of his deceits in the matter of repentance. Where it cannot be denied, but that he may go very farre in the probable reſemblance of repentance; inſomuch as he himſelfe, as wel as others, may think hee hath in truth repented: To examine this more particularly, in the particulars of repentance, and firſt in that which is inward, and then in that which is outward therein; 2 His repentance. 1 Inward, in his

1. For the *inward practiſe of repentance*, there are two ſpeciall things wherein hee deceiues himſelfe, *Sorrow*, *Deſire*. The former reſpecting time paſt: the latter time preſent and to come.

1. For his *ſorrow*, he is wondrous wide: hee feeleth, no doubt, oftentimes ſome remorſe, the prickes and ſtings of an accuſing conſcience, as it were the arrowes of the almighty ſticking in his ribbes: and hereupon concludes hee hath his part in godly ſorrow. But exceeding falſely, and deceitfully: For who feele greater gripes, and pangs of vpbraiding, and vexing conſciences then doe the Diuels themſelues, and the moſt deſperate reprobates? ſo that if this reaſon were good, they alſo ſhould haue godly ſorrow. Indeed theſe compunctions of heart, theſe horrors, and terrors in the elect 1 Sorrow proued falſe.

leſt are a notable *preparatiue* to godly ſorrow; and they are as the prickes of the needle making way for the thred: as we may ſee in the example of that troupe of Saint Peters conuerts: neuertheleſſe they are to be diſtinguiſhed from *repentance* it ſelfe, as being common to the reprobate, with the elect. Therefore as the ſicke patient ſhould deciue himſelfe in thinking he had taken a ſufficient purge, becauſe he hath taken a *preparatiue*; or as hee ſhould deceiue himſelfe, that ſhould thinke hee were entered farre enough into the houſe, that ſtandes only in the *entry*, in the *porch*: ſo doth here our *temporarie* delude his ſoule, miſtaking ſome *preparatory*, and *introductorie* workes vnto repentance for repentance it ſelfe. For notwithſtanding thoſe *penitentiaries* in the *Actes* were miſerablie wracked, and tormented in conſcience, & felt the two edged ſword of the ſpirit piercing through their ſoules, yet when they demaunded of *Peter* what they ſhould doe, namely to be eaſed of their preſent diſtreſſe, receiue this anſwer, *Repent*; belike then they had not repented as yet, for all the ſmart of their rubbing, and galling conſciences. Nay marke how *Peter* preſcribes *repentance* as the only ſoueraigne remedie to releeue them in that their agonie. Loe then yet a fouler and groſſer deceit, to take the *diſeaſe* for the *remedie*, to think that becauſe they haue the wound cureable only by the *balme of Gilead*, therefore they haue the balme it ſelfe. So alſo our *Sauiour* calleth ſuch as are in this caſe, men *heauie laden* and wearied with the burthen of ſinnes guilt, and bids them come vnto him. A man therefore may be burthe-

Acts 2. 37.

Vide Euterum in Math. 4.

Math. 11. 28.

ned

ned with the ſenſe of ſin, and yet (as yet) not come to *Chriſt*. Yea there is as great difference betwixt being thus heauie loaden & comming to *Chriſt*, as betwixt hauing a burthen on ones backe & the hauing of it taken off: for therfore doth *Chriſt* cal ſuch to come vnto him, that by this meanes they might be eaſed. And yet more plainely doth our Sauiour cleare this, when he ſaith that he came *to call ſinners* (vnderſtand it of ſinners laden with the burthen of their ſins, ſeeing and bewailing their miſerie) *to Repentance*. Therefore to feele ones ſelfe a ſinner, & to be touched with the ſenſe of our miſery, is not alwaies Repentance. And in the place forealleaged *Math.* 11. 28. hee bids ſuch as are laden with ſinne, that is, ſuch as feele the ſmart of ſins guilt preſſing the conſcience, euen theſe he bids to learne humilitie: which ſhewes that a man may be affected with ſome ſenſe of ſinne, and yet not truly humbled in godly ſorrow. But that his deceit, in thinking he hath godly ſorrow, may the better appeare, let vs briefely examine it by the *properties* of *godly ſorrow*.

Mat. 9. And diſcouered by the marks of godly ſorrow.

First, *Godly ſorrow* reſpects the *ſinne* more than the *puniſhment*, and maketh the repenting ſinner to be of this minde, that hee care not what outward puniſhment he indured, ſo that he might feele the guilt of his ſinne waſhed out of his conſcience, and behold the louing countenance of *God* in *Chriſt*. The voice of godly ſorrow is that of *Dauid*, *Take away the* treſpaſſe of thy ſeruant. It is the *treſpaſſe* he would haue taken away: for as for the *puniſhment*, how hee ſtood affected, let his owne words afterward

which are 1. To reſpect the ſinne moſt

2. Sam. 24.

ward witneſſe, when he ſpeakes thus to *God, let thine hand be vpon mee and my fathers houſe.* But it is only the punilhment either felt, or feared that cauſeth that howling and crying, which ſometimes is in the wicked *temporarie*, as in *Eſau, Ahab, Iudas &c.* The voice of this baſe ſorrow is that of *Pharaoh, take away this plague*, namely of the outward ſcourge, not, *take away this hard heart*, a greater plague then any, yea then all the ten plagues. Marke the difference betwixt *Pharoh* and *Dauid*, the *ſlaues* griefe, which is for the whip, and the *ſonnes*, which is for offending his kind and louing father. The one is the griefe of *loue*, the other of *feare* and *hatred.*

2. Durableneſſe. Pſal. 51.3.

Secondly, *Godly ſorrow* is *laſting* and durable. *My ſinne*, ſaith *Dauid, is euer before me.* Their humiliation is a continuall act, renewed daily; inſomuch that, if they ſometime through weakeneſſe omit it, they recompenſe it with an extraordinary meaſure thereof afterward. The *Prophet* elſewhere complaineth that his *teares* weare as his *ordinarie food*, which if men omit one day, they eate the more for it the next. But the ſorrow of theſe *temporaries* is *agueiſh*, and comes only by *fittes* and ſtartes. Yet heerein not agueiſh, that agues are conſtant in their fittes, and ſome of them hold long: theſe ſorrowes are very vncertain and momentanie. They may be ſometimes, as a graue diuine ſpeaketh, *ſermon-ſick*, but no otherwiſe, then men are *ſea-ſick*, who are preſently well againe, when they come to ſhoare. Heere then is the deceit of the *temporarie*, that thinkes he hath ſorrowed enough, if that at any time he feele any *panges* of theſe paſſions, any *qualmes* of griefe, any

Pſal. 42.3.

ſmall

ſmal workings of ſorrow to diſquiet him but a litle. A like, as if one, feeling the fleſh to ſmart, after the playſter newly applied to the ſoare, ſhould preſently take off the playſter, and thinke it had wrought enough; whereas the playſter muſt ly on ſtill, till it haue eate out the corruption wholy. And ſo muſt this corroſiue of godlie ſorrow, applied once to the feſtered ſores of our ſinnes ſtill remaine with vs till they be throughly healed, that is to our dying day; and then *all teares*, euen the teares of godly ſorrow it ſelfe, *ſhall be wiped away, but not before.* Reuel, 7, 17.

Thirdly, godly ſorrow, yea the very firſt ſeedes, and preparations thereof, thoſe terrours, and horrours, that are in the conſciences of the elect, they ſtill driue them to God, and fit them for the hand of God, to be wrought and framed thereby. As wee may ſee in them whom *Peters* Sermon pricked. Their wound made them ſeeke for phyſicke, and draue them to the Phyſition, to the men and miniſters of God. Now *Iudas* alſo had his terrours of conſcience. So alſo had *Saul* his. But whether did they driue them? The former not to Chriſt, but to the enemies of Chriſt, the high Prieſts, and the Diuell, to whom he went, when he went to the halter. The latter alſo, not to praier, not to God, not to the men of God, but to muſick, to the harpe, and at the laſt to the witch of *Endor*, to the Diuell. So they draue *Cain* to the building of Cities, thinking to deceiue thoſe terrors by that imployment of his minde. Thus alwaies doth the *temporarie*, when God ſhootes this arrowe into the ſide of his conſcience, fly from him, as a dogge from him that ſtriketh

3 Driuing to God.

Gen, 4, 17.

ſtriketh him with a cudgell, and ſeekes any where rather for reliefe than at his hands: for ſuch is his deſpaire whereof he is ſwallowed vp, and ſuch is his deſperate malice & hatred againſt God in this caſe, that he cannot ſo much as whiſper the leaſt ſyllable to him. It is otherwiſe with the elect of God. *Paul* being fearefully wounded and confounded in his minde, could yet then ſay to that God that did all that vnto him, *Lord what wouldeſt thou haue mee to doe?*

Acts 9.

4 To renew vs.

2. Cor 7.10. Fourthly, Godly ſorrow *worketh repentance*, a change and alteration of heart, cauſing vs to hate ſinne and loue righteouſneſſe. And the reaſon is, for that in godly ſorrow the heart is moulten and wholly liquefied and diſſolued, and ſo being made ſoft and tender, receiueth the ſtamp and impreſſe of Gods ſpirit. But in theſe our *Temporaries* no ſuch matter. They may other while ſhead a few *whoriſh* teares, and *hang downe the head like a bulruſh for a date*, with thoſe *Iewes*: but filthie ſwine that they are, after they haue waſhed themſelues (in the waters, one would haue thought, of repentance) they returne preſently to their wallowing in the mire of their former filthineſſe. *Ahab* faſtes, and pinches his carcaſe with ſack-cloath, and goes creeping and crouching; but had he euer truely repented for oppreſſing of poore *Naboth*, would he ſo ſoone after haue fallen into the ſame ſinne of oppreſſion, in the vniuſt impriſonment of the holy Prophet *Micaiah*? Where the circumſtance of the perſon oppreſſed addeth weight to the ſinne. If it had beene true repentance, his *hand* would not ſtill haue remained

Eſay 58.5.

1. Kings 21.27

1. Kings 23.26

bloudie,

bloudie, nor his eare *vncircumciſed*, to diſtaſt the wholeſome Prophecies of faithfull *Micaiah*. *Eſau*, euen in the mideſt of his yelling, falſely accuſeth *Iakob* his brother for coſenage, ſeeketh to haue a bleſſing ſeuered from his brothers, and carrieth a vindictiue minde againſt him, purpoſing to murther him. Yea *Felix*, when ſtroken with the maieſtie of the word in *Pauls* mouth, ſo that he trembled again for feare, yet euen then he remained the ſame couetous *Felix* that before: at that very inſtant he trembled, hee coueted, and expected a bribe of *Paul*, when he gaue *Paul* ſome occaſion, to expect repentance of him. Thus alſo when Gods threatnings in the miniſterie of *Moſes* wrung *teares* out of the Iſraelites *eies*; yet they could not wring *rebellion* out of their *hearts*: for being threatned to die in the wilderneſſe for their thoughts of returning into *Egypt*, and therefore commanded not to go the next way to *Canaan*, but to back againe into the deſert, that ſo the denounced ſentence might be executed; they ſeemed much to be moued herewith, & humbled themſelues in weeping and confeſſion of their ſinnes: but yet for all this, they would by no means be perſwaded to obey the commandement of not going on ſtrayt foreward toward *Canaan*. The like is to be thought of *Iudas* his griefe: for all that, ſtill he remained the ſame old *Iudas* that before. There was not any true hatred of his ſinne wrought in his heart; for then he would not haue added murther to murther. Nay, if he had liued, he would haue bin readie to haue played ſome ſuch new pranke. Thus is it with all *temporaries*. Though they ſhead riuers of

Gen. 27. 34. 36.

Acts 24. 25. 27

Num 14. 39. 40.

Deut. 1. 40. 41.

of teares, though they *water their couches*, and euen *bathe*, and *ſoake* themſelues in this ſalt brine, yet for all this they remaine vnſeaſoned and vnmortified. Their *leopards ſpottes* ſtill remaine vnwaſhen, their *blackamores hide* vnchanged. But godly ſorrowe is of that nature, that the ſoule, once drenched, and baptized with the teares thereof, receiueth ſuch a *tincture*, and *die* of grace, that will neuer after out. There is no diſtillation of herbes ſo pretious for the curing of bodily, as this of godlie ſorrowes teares for the healing our ſoules infirmities. The aire is not ſo cleared, when the cloud is diſſolued by raine, as the minde when the cloudes of our iniquities are diſſolued by the raine of repenting teares, Theſe waters are the red ſea, wherein the whole armie of our ſins is drowned. But for that theſe waters in the *temporarie* are but ſhallow, and want their iuſt depth, therefore his ſinnes are not *choaked*, but rather deliciouſly *bathed* therein. And ſo much for the temporaries ſorrow.

In the elect.

2. Deſires, diſcouered. 2. Cor. 7. 11.

His deſires are noe leſſe deceitfull. *Deſire* is reckned by *Paul* among the fruites, or partes of repentance. And in *temporaries* there ſeeme oft times to be good motions, diſpoſitions, and deſires after good things. They in the Goſpell, hearing the excellent diſcourſe of our *Sauiour* concerning the heauenly *Manna*, cried out, as affected therewith, *Lord euermore giue vs of this bread.* And *Agrippa* was ſo farre wrought vpon by *Paul*, that hee ſaid, *Thou almoſt perſuadeſt me to become a Chriſtian.* But theſe deſires of the temporarie are not ſound. For

Ioh. 6.

Act. 26. 28.

By their 1. faintneſſe.

1 True deſires are no *faint* deſires, but ſuch as make

make vs faint, they are ſo eager and earneſt; like the deſires of couetous men, who with *Ahab* will bee ſick for their neighbours vineyard, they long for it ſo deſirouſly. And therefore the *Apoſtle* ſaith, *Couet* 1 Cor, 14, 1.
after ſpirituall things; yea like the deſire of *Rahel* after children, which made her ſay, *Giue mee children or I dye.* See it in *Dauid*, *Like as the heart braieth after* Pſal, 43, 1.
the riuers of water, ſo doth my ſoule after thee O God. And againe, *My ſoule deſireth after thee like the thirſty* Pſalm, 143, 7.
ground. But our *temporaries* deſires are nothing ſo Pſalm. 31, 10.
ſtrong: hee doth not, as God commands, *open his* Pſal, 119. 20.
mouth wide, he cannot ſay with *Dauid*, *My heart breketh for deſire to thy iudgements*, nor with the church Cant, 2, 5.
I am ſicke of loue, nor as *Siſera* in his naturall thirſt, *I dye for thirſt, giue me drinke:* for this is the nature of ſtrong and feruent deſires, to bee ſo impatient of delay, that they commonly verifie *Salomons* Pro- Pro, 13, 12.
uerbe, *The hope that is deferred is the fainting of the* Math, 5. 4. 6.
ſoule. Therefore our Sauiour bleſſeth indeed thoſe that hunger, and thirſt for his righteouſneſſe, but yet ſuch as hunger and thirſt *in mourning*, which was that he required before vnto bleſſedneſſe: the bleſſed deſires then are onely thoſe, which are ſo *affectionate*, that they make the deſirer to mourn, feeling his deſire not to bee fulfilled: but now our *temporary*, though he deſire grace, yet he feeles no harty greefe in the want of grace, this neuer troubles him, it neuer breakes his ſleepe. Therefore his deſires are not right.

2. True deſires of good things are exceeding painfull and laborious, in auoiding all hinderances, and in vſing all good helpes, and furtherances. Ther- 2. Lazineſſe.

fore our Sauiour compares them to the naturall deſires of *hunger*, and *thirſt*. Now *hunger*, as wee ſay, *will breake through a ſtone wall*; it wil make a man eat his owne fleſh, rather then to be ſterued. And *Dauids* thirſt made him venter the liues of his three worthies. In nature the *concupiſcible* facultie is ſeconded with the *iraſcible*, our *deſire* is backed with our *anger*; ſo that beeing croſſed in our deſires, our anger preſently is vp in armes, and laboureth the remouall of that which croſſeth. So fire beſide its *light*, wherby it deſireth as it were the higheſt place, hath alſo *heat*, to conſume all obſtacles that withſtand his aſcent. But now our *temporaries* deſires are nothing elſe but idle, lazie, and lusking wiſhes, ſuch as the ſluggards, whereof *Salomon* thus ſpeaketh. *The deſire of the ſluggard ſlaieth him: for his hands refuſe to worke.* And againe, *The ſluggard luſteth, but hath nought.* Why? becauſe the Lion in the way terrifieth him, the toyle of working skares him: he would faine haue meat, but he will not worke: and ſo thoſe in the Goſpell would faine haue the heauenly bread *Lord euermore giue vs of this bread*, but they will not, as Chriſt tels them, take the pains to come vnto him by faith for it: for God hath appointed that as in the naturall, ſo alſo in the ſpirituall life, *In the ſweate of thy browes ſhalt thou liue.* But our ſluggiſh temporary will none of that, hee deſires and deſires, but ſtill lies lusking in his bedde, gaping and ſtretching himſelfe: like the doore that turnes vpon the hinges, but yet hangs ſtill vpon them, it comes not off for al the turnings; ſo hee for all the turnings of his heart in faint and weake deſires, ſtill hangs faſt vpon the hinges

Mat, 5, 4.

Pro, 21, 25, 26

Pro, 13, 5.

Ioh, 6, 34. 35, 36.

ges of his sinnes, and cannot possibly come out of the power of iniquity: seeing many rubbes in the way of his desires, he hath no spirit, or courage to go about to remoue them, to breake through the host of the spirituall Philistimes, for the getting of the spirituall waters: He can wish with *Balaam*, *O that my soule might dye the death of the righteous*: but hee doth not alike desire the life of the righteous. If hee desire vertue, yet not the meanes that should bring him to it, and thus desiring vertue hee pines and perishes in the want of it: *hell mouth it selfe*, as one saies, *is full of such* slight and sloathfull wishes. Such as were his in the Gospell, that hearing *Christs* heauenly discourse, cryed out, affected therewith, *Blessed are they that eat bread in the kingdome of God*. But, as our Sauiour there shewes in his answer, they suffer euery light occasion of farms, oxen, wiues to detaine them. And soe as the *temporaries* desire is an *idle*, so also is it a *disobedient* desire, that will not submit it selfe to Gods commaundement in the vse of the meanes: but the true beleeuers desire is *laborious* and so *dutifull*, subiecting it selfe to the vse of the meanes commanded, and as earnestly desiring these *meanes*, as the *end* it selfe; as *Dauid*, when rauished with the meditation of the good mans blessednesse, presently conceiued this desire, not, O that I had this happinesse, but O that I could vse the means to bring mee to this happinesse, *O that my waies were so directed, that I might keepe thy statutes*, and againe, *my heart breaketh for desire to thy* [*iudgements*.]

Num. 23, 10.

Virtutem exoptant, contabescunque relicta. Pers.

Luc. 14, 15.

Psalm. 119, 5.

Psalm, 119, 20

3. True desires are *constant*, as in *Dauid* in the words last mentioned, my heart breaketh for desire

3 Ficklenesse.

to thy iudgements *alwaies*. The reaſon is, becauſe true deſires are inſatiable. The good Chriſtian though he haue neuer ſo much grace, yet ſtill feeles his wants, and the more hee hath, the more hee deſires, and when theſe *ſpirituall riches increaſe* (contrarie to *Dauids* prohibition in the *temporall*) he *ſets his heart vpon them*: And therefore ſtill his ſoule imitateth the horſeleeches voice, that cry, *giue, giue:* but the deſires of the *temporarie*, though ſometimes for the time they may ſeeme violent, yet at length they vaniſh away as the morning dewe; as God himſelfe cenſureth thoſe good affections, which ſeemed to bee in the *Iſraelites*. The motions, and affections, which he hath in good thinges, are not much vnlike to thoſe which the true beleeuer hath ſometimes in euill. For as hee in temptation ſometimes may bee tickled, and feele ſome pricking in his deſires to the way of wickednes; as once *Dauid* when he began to entertaine thoſe thoughts, I haue waſhed my hands in innocency in vaine: yet in concluſion he quenches thoſe thoughts, and ſo mockes Sathan, to whom he made faire of comming to him, as *Dauid* did, when for all his beginning to yeeld, yet in the end he came in with that But, or yet: yet, for all that I ſaide erewhile, God is good &c: ſo this our *temporary* though otherwhile he may haue, as we ſay, a months minde to godlineſſe, and with *Agrippa* bee halfe perſwaded to bee a Chriſtian, yet the concluſion is, I will not leaue my former courſe, and ſo he mockes God, whom he bore in hand, that hee would become his diſciple.

Pſalm, 62, 10.

Prou, 30.

Oſe. 6. 1. 4.

CHAP.

Chap. VII.

Of the deceits of the temporarie in the outward practiſe of repentance.

HAuing thus detected the deceitfulneſſe of the *temporaries* repentance in that which is *inward*, this chapter ſhall be ſpent in ſhewing the deceit of that which is outward, both that which is in words, and in deedes: for the former, there are two ſpecials, wherein the *temporary* deceiueth himſelfe; *Confeſſion* and *prayer*.

2 Outward in Words

1. For *confeſſion*, it cannot bee denied, but that it is a worthy ſeruice of a repenting ſinner, or elſe God would neuer haue promiſed ſo great a reward to it: *if wee confeſſe our ſinnes hee is faithfull to forgiue*: *Iob* in the large catalogue of his good workes, wherwith he cheered himſelfe in that heauy agonie; among the reſt, reckoneth the confeſſion of his ſinnes for one, *If I haue hid my ſinne, as did Adam, &c.* And *Dauid* hauing ſaide, *take away the treſpaſſe of thy ſeruant*, to make good that ſpeech, and to proue himſelfe Gods ſeruant, he addeth, *for I haue done fooliſhly*; as ſome godly learned thinke, hereby intimating that, if he deſerued not to be called Gods ſeruant, in regard of his *late ſinne*, yet, at leaſt in regard of his later ſeruice, of confeſſion: yea elſewhere when only a purpoſe of confeſſion conceiued by him, Gods eare was in his heart, before his confeſſion was in his tongue: *I thought, I would confeſſe my ſinne, and thou forgaueſt me:* for as only the man wakened out of his

1 Confeſſion.

1. Iohn 1.9.
Iob 31.33.
2 Sam. 24. 10. cleered.

Pſal. 32.4. Auguſt.

dreame can tell his dream, ſo onely the man awakened out of his ſinnes by repentance, can truely confeſſe them. Wherefore howſoeuer *temporaries*, and vnregenerate men may make an outward confeſſion, as *Saul*, *Iudas*, *Pharaoh*, and others did, yet the truth is, there is much guile in thir confeſſions.

Vt ſomnia narrare vigilantis ſic peccata confiteri verè pœnitentis eſt. Diſcouered becauſe it comes neither from

1 A broken

1. True confeſſion muſt come, as wee ſee in the Publicane, from a touched and troubled ſoule, from that broken and bleeding heart of *Dauid*, from that melting, and relenting heart of *Ioſiah*: This is the *ſacrifice which the Lord will not deſpiſe*. But our *temporary* knowes it not, The paine off the wracke onely wrings the confeſſion from him, not the mercy of that ſweet God, whom he hath offended. And therfore as we ſee in *Pharaoh*, when he is off of the wrack, he begins to ſing another note, and to vnſay and call in, in a manner, his confeſſion.

2 not a beleeuing,

2. It muſt come alſo from a beleeuing heart, laying hold vpon mercy: As *Daniel* 9. 9. *Yet compaſſion and forgiueneſſe is with the Lord albeit wee haue rebelled againſt him.* And *Eſr.* 10. 2. *we haue treſpaſſed, &c. yet now there is hope in Iſrael concerning this*, namely for the forgiueneſſe of this ſinne. This the temporary in his diſtreſſe cannot do. *Iudas* could ſay, *I haue ſinned*, but for his life he could not adde thoſe words of *Dauid*, *Take away the ſinne of thy ſeruant.* Nay hee could not ſay that confeſſion, *I haue ſinned*, to *God*, but only to the high Prieſts: for he was wholly ſwallowed vp of deſpaire. His repentance was a deſperate repentance, not tempered with faith, ſo as is the true repentance. And therefore our Sauiour preaching repentance ſaith, *Repent and beleeue.* Mark. 1. 15.

3. Con-

3. Confeſſion muſt come from an honeſt heart, purpoſing not to ſinne, that ſo with the confeſſion we may ioyne alſo the confuſion and ouerthrow of ſinne: *He that confeſſeth and forſaketh* (that is, hee that in that very act of confeſſing forſaketh) *his ſin, ſhall find mercy.* This was the confeſſion of that good *Shecaniah*, Ezr. 10. 2. 3. *We haue treſpaſſed, &c. Now therefore let vs make a couenant with the Lord, to put away all the wiues.* But how farre are the temporaries from this, who when by confeſſion they haue ſeemed to diſgorge their ſtomacks, haue filthily with the dogge eaten vp their owne vomit againe? And ſo farre are they from this purpoſe of not ſinning, that they are fully ſet vpon ſinne, in confeſſing; as in thoſe *Iſraelites*, that ſaid, *we haue ſinned, we will go vp*: which was as much as if they ſhould haue ſaid, *we haue ſinned, we will ſinne*: for God in the former verſe had forbidden them to goe vp: yea many of them preſume to ſinne, becauſe of confeſſion, thinking by it to be eaſed, as the drunkard by his vomiting: And though ſome of them in their good moodes, and in ſome of their fits may ſeeme, when they humble themſelues in confeſſion, verily to purpoſe amendment, yet theſe are no ſound, no ſetled, no ſincere & honeſt purpoſes, but ſudden flaſhings, conceiued by their deceitfull hearts, rather to auoide the iudgements either felt, or feared, then truely to pleaſe God; and thus becauſe the heart is not rent together with the garments, therefore neither is the ſin rent, but rather ſown faſter together by that rending of the garment, and becauſe with that penitent *Publicane*, they ioyne not the *inward vniting* of the *hart*,

3 nor an honeſt heart.

Prou. 28. 13.

Deut. 1. 41.

verſ. 40.

Tundens pectus et non corrigens vitia, illa consolidat. Aug.

with the *outward knocking* of the *brest*, therefore this knocking doth not *batter* in peeces, but rather *consolidate* and more firmely compact sinne together.

2. Praier, discouered because

2. Point which the mouth performes is praier: neither can it bee denied, but that the temporary may pray, and that as one would thinke, very zealously, as no doubt but *Iudas* did together with his fellowes, all of them desiring Christ to instruct them how to pray; neither onely may hee doe this with others, but also solitarily, and apart by himselfe, as it is said the *Pharisee* went vp to the temple to pray, as well as the *Publicane*, both of them to their priuate prayers, the temple then in regard of ceremoniall holinesse, beeing the place, as well of priuate as of publique praier; it may seeme then our *temporary* is well: for it is onely the sanctifying spirit which teacheth to pray, who therefore is styled the *spirit of prayer*, and the children of God are vsually in Scripture described by this, that they *call vpon the name of the Lord*. But alas his praiers are no true praiers, they are turned into sinne. For,

Luc. 11, 1.

Luk. 18. 10.

Rom, 8, 26.

1 Not in more grieuous trials Iob 27. 10.

First, though he may pray to our thinking (and his owne too sometime) very feruently, yet as *Iob* saies, *wil he pray alwaie?* no, in more grieuous trialls his heart, and hope fails him, his mouth is stopt, he is strooke speechles with the ghuest in the parable, and hath not so much as one word, to blesse himself withall, who yet lauished most luxuriously in aboundance of wordes in the time of peace.

2 Not seeking Gods face.

2. In praier he seekes himselfe, and not gods glory, they care not so much for Gods fauour, as for their owne profit. Whereas the property of true praier

praier is that ſet downe by *Salomon*, *If my people whereon my name is called ſhall humble themſelues, and pray, and ſeeke my face.* In praier *Gods face*, and fauour is to be ſought aboue all other things: and therfore our *Sauiour* teacheth vs both to beginne our praiers with deſire of his glory, *Hallowed be thy name*, and to end them with giuing glory to him, *Thine is kingdom, &c.* But the *temporary* is not thus holily caried in his praiers, with the reſpect of Gods glory, with *Moſes* and *Paul* preferring it to his owne ſaluation, but with *ſelfe-reſpects*, and thoſe very baſe; as may eaſily appeare by theſe two things: 1. his praiers are more zealous and feruent with others, then alone by himſelfe: whereas the vehemency of a true Chriſtian is then greateſt, when hee is ſhut vp in his cloſet, and hath God only to be witneſſe of it. This ſhewes, that pride and vaineglory ſway him, not any true zeale to Gods glory: 2. after praier hee hath no care to returne thanks: as in the nine leapers which cried, as loud as the tenth, *Ieſus haue mercy*, but returned not with him to giue thanks for their health; which ſhewed they ſought themſelues onely in their prayer, and nothing eſteemed the loue of *Chriſt*. Thirdly, hee makes praier the end of praier, hee praies to pray; he reſts in his praier, and doth not in good ſadneſſe vſe his praier as a meane to preuaile againſt his ſinnes: he praies idlie, and lazily, and doth not together with his lippes in praying, moue his hands, in indeuouring for that he praies; according as *Salomon* directeth, coupling together praier to God and our owne indeuour, *If thou call for knowledge and cry for vnderſtanding, if thou ſeeke her as ſiluer, and ſearch for*

2 Chron. 7, 14

Ex. 32. 32. Rom. 9, 3.

Ille dolet vere qui ſine teſte dolet.

Luc. 17, 13, 15

3. Not directed againſt his ſinnes.

Pro. 2. 3. 4.

for her as for treaſure. Lo, together with right crying and calling in praier, there muſt be ſeeking, and ſearching in the vſe of the meanes: elſe we do but mock God, and our ſelues much more, if wee pleaſe our ſelues in ſuch praiers. And that which *Salomon* ſpeaketh of other idle talke, will be true of the vain prattle of ſuch ſlothfull praiers, *In all labour there is abundance: but the talke of the lippes onely bringeth want.* We ſhall ſtill remaine poore, and beggerly in ſpirituall things, vnleſſe our hands beſtirre them, and labour together with our mouthes, vnleſſe we riſe vp from our praiers with a ſetled purpoſe to buckle our ſelues to our buſineſſe. As *Dauid* after that hee had praied the Lord, that his waies might bee directed to keepe Gods ſtatures, and had inforced this praier by certaine arguments, he thus endeth it, *I will keepe thy ſtatutes*: whereas the *temporarie* beleeuer feeles no ſuch fruite of praier, but rather ſaies ſecretly, I will lye in my ſinnes ſtill, againſt which I haue praied: I will breake thy ſtatutes, which I praied I might keepe. Much like to S. *Auſtin*, that before his conuerſion praied to God for chaſtity and continencie, but yet was afraide, as hee writes of himſelfe, leaſt God ſhould heare his praier too ſoone, deſirous rather to haue his luſt ſatisfied, then extinguiſhed. Such kinde of minds haue the vnregenerate in their praiers, ſtill they loue their ſinnes, and would not for all their talke, leaue them by their good wils. And therefore doe they ſo neere reſemble him in the fable, that when his cart ſtucke in the mire, called vpon his God for helpe, but yet lay ſtill, and would not ſtir the leaſt of his fingers to help himſelfe; yea and thoſe

Prou. 14.23.

Pſ. 119 5,6,7. verſ. 8.

Confeſſ. l. 8. In exordio adoleſcentiæ petieram a te caſtitatem, et continentiam et dixeram da mihi continentiam ſed noli modo. Timebam enim ne me cito exaudires, et ſanares a morbo concupiſcentiæ, quem explere malebam, quam extingui.

thoſe alſo that in their ſacrifices for health did riotouſly banquet againſt health: for while they pray againſt, they play and ſport themſelues in their ſinnes.

2 In deeds reformation of life.

Now for that which is *real* in the outward practiſe of repentance, namely the reformation of life, the *temporarie* alſo may ſeeme to attaine heereunto: for in the *Goſpell* the *vncleane ſpirit* is ſaid to be *caſt out* of him, which is to be vnderſtood in regard of outward reformation of his life, in that he leaueth his former ſcandalous courſes of drunkenneſſe, vncleaneſſe, ſwearing, lying, open contempt of holie things &c. & conformeth himſelfe to ſome more ſober and ciuill cariage. But yet this reformation is deceitful or elſe the vncleane ſpirit could not ſo eaſily reenter *with ſeuen worſe ſpirits than himſelfe* into the party thus reformed, ſo that *his latter end ſhould become worſe than his beginning*. Now the deceit heere is this, that our *Temporarie* taketh his outward abſtinence from ſinne for true reformation; which vnleſſe it proceed from the inward forſaking is naught worth. There muſt be *abhorring* of ſinne, as well as *abſteining*: *loathing* as well as *leauing* in true reformation. A theefe when he is manacled, cannot ſteale, he abſteines outwardly: and yet happily hath a theeuiſh minde ſtill. And a chained Lyon though hee abſteine from deuouring, yet he hath his lioniſh nature ſtill; he hath not left that. Many leaue their ſinnes in like manner being reſtrained by feare, ſhame, and ſuch like reſpects. Their hearts ſtill delight, and tickle themſelues in the thoughts of thoſe ſinnes. But true reformation of ſinne muſt

Math 12.

Proued deceitfull.

pro-

proceede from the hatred of sinne, and from the loue of Gods law forbidding sinne, as *Dauids* did. Psal. 119. 101. *I haue refrained*, saith he, *from euery euill way*; but why did he so? vpon what ground? to what end? *that I might keepe thy word*. It was that loue of the law which he had so pathetically a little before profes-sed, *Oh! how loue I thy law?* this was it that made him to refraine from sinne, his affection toward the word; and this was that he propounded to him-selfe in absteining from sinne, in displeasing his owne corruption to please the law, to obey the law. *The wolfe*, saith *Austen*, *comes* to the sheepe-fold, „ with a purpose to kill and eate. But the sheep-„ heards they watch, the dogges they barke, he can „ do nothing, hee takes away nothing, he kills no-„ thing. Yet as he comes, so he goes awaie, a wolfe. „ What, because hee worried, and tooke away no „ sheepe, therefore was he a wolfe only in his com-„ ming, and a sheepe in his returning? No, the „ wolfe comes furious, returnes fearefull, and yet „ a wolfe as well in his feare, as in his furie. And so are many as wicked in their fearefull absteining from sinne, as in their bold and furious committing of sinne. Some also are disabled by age, and yet it doth them good to remember their former wick-ednesse, and to incourage others to the same. If bare leauing of the outward act were enough, then these also were reformed. Others also surcease from some sinne, because a contrary vice hath got the rule and possession of them, as when the prodigall man becomes couetous. Is heere any true reforma-tion of prodigalitie? Others againe are interrup-ted

De verbis Apost. serm. 21. Lupus, venit ad ad ouile eius, quæsit inuadere singulare, deuorare. Vigilant pastores, latrant canes, nihil poterit, non auferet, non occidet: sed tamen lupus venit, lupus redit. Numquid quia ouem non tulit, ideo lupus venit, & cum redit? lupus venit fremens, lupus redit tremens, lupus est tamen, & fremens, & tremens

ted in the practiſe of one ſinne, by reaſon ſome other ſinne diuerts them another way, as thoſe meſſengers did *Saul* from purſuing *Dauid*. As thus a man is couetous, but yet ambition and vaineglory, being ſtronger, make him leaue his baſe, couetous niggardize. A man is giuen to incontinencie; but his pride, and feare of diſhonour, carrying a greater ſway with him, bridle his luſt. A man is wickedly angrie with his brother, but yet couetouſnes hath a greater hand ouer him, then anger; therefore there is a gift in ſecret giuen him, he is pacified. here *couetouſneſſe* controls, and checks, and reformes *anger*? will you call this a reformation? no this is nothing, whē one *tyrant* ouercomes another, but when the *lawful King* ouercomes him: not whē one *corruption* preuaileth againſt another, but when *grace* preuaileth againſt it; when though there were no other reſtraint, yet ones owne ſanctified heart would reſtraine, and cauſe one to ſay with *Ioſeph*, *How can I doe this, and ſinne againſt God?* otherwiſe, to deale the outward act, can yeeld but poore comfort to aſſure vs that we haue repented. *Dauid* had left the ſinnes of murther and aduiterie for all that ſpace of time, that was betwixt the murther of *Vriah* and *Nathans* comming to him, which was a yeare almoſt, hee did not ſtill adde one murther to another, or one adulterie to another, he did not all that while fall to it a freſh: but yet, for all that, he repented not till *Nathan* came, and arouſed him. Excellently *Salomon*, *By the feare of the Lord men depart from euill*, ſhewing that whereſoeuer the true feare of God is wanting, there is no true departing from euill

Geneſ. 39. 9.

euill, though the outward act of euill be forborne. Therefore when the godly are deſcribed by abſteining from euill, withall the true ground of their abſteining is ſet downe: As *Eccleſ.* 9. 2. when the wicked man is ſet out to be a ſwearer, the godly man by way of oppoſition is ſaid, not ſimply not to ſweare, but to *feare an oath*, to ſhew that wicked men may refraine ſwearing, but not out of any feare of Gods commandement. That is proper only to the godly: So *Prou.* 15. 27. the godly are ſet out not ſimply by their not receiuing gifts, but by hating of gifts; to ſhew that therefore they receiue not with the hand, becauſe they hate them with their heart.

CHAP. VIII.

Of the deceitfulneſſe of the Temporaries obedience.

WEe haue examined the two former grounds, wherupon the *Temporarie* buildeth his opinion of himſelf, to be the child of God, and diſcouered the deceitfulneſſe of them both, namely his *faith*, and *repentance*: It remaineth now that wee ſhould doe the like to his third ground, namely his *obedience*, and ſo diſmiſſe him.

3. His obedience.

Obedience is twofold; *Actiue* in doing that which God commandeth: *Paſſiue*, in ſuffering that which God inflicteth. And the temporarie may ſeeme to haue both theſe.

1. Actiue, diſcouered

1. For actiue, the *temporarie* beleeuer may goe farre.

farre. There is no outward good worke, which a true beleeuer can doe, but the temporarie may doe it alſo, and that in outward appearance, with as great ſpirit and zeale as the true beleeuer, as in *Iehu*, who did not onely execute Gods iudgements vpon *Ahab*, and his houſe, and deſtroied *Baal*, and his Prieſts, but did this (as others and himſelfe thought) with great zeale, and in the heate of godly indignation; ſo that, to the outward eie, little difference betweene the ſpirit of *Iehu*, in his reformation, and of *Ioſiah* in his. So *Herod* reuerenced *Iohn*, and did *many things* in obedience to his Doctrine. So likewiſe did *Saul* reuerence *Samuel*, ſhew great humilitie in hiding himſelfe, when to be King, and after he was King, great zeale and courage in reuenging the cauſe of thoſe of *Iabeſh* againſt *Nahaſh*, in fighting the battailes of the Lord againſt the Philiſtims, and in deſtroying of witches, great mercie alſo and moderation in ſparing, and forgiuing thoſe wicked people, that deſpiſed him, &c. yet, for all this, his end was fearefull, God *tooke away his mercie* from him. And therefore the obedience that ſeemes to be in this kind of men is deceitfull: elſe God would not, as he threatneth by the Prophet, *blot* it out, who according to *Nehemies* praier wipes not out any of the good ſeruices of his children.

Mark.6.20.
1. Sam.13.10.
1. Sam.10.22.
1.Sam 11.6 7.
1.Sam 13.& 14.
1. Sam 10.27. & 11.13.
2. Sam.7.15.
Ezek 18 24.
Nehem.13.14

That this deceitfulneſſe may the better appeare, let vs examine our *Temporaries* obedience by the notes of true obedience; which are ſpecially three, *ſinceritie, vniuerſalitie*, and a *ſetled conſtancie*.

By the notes of true obedience.

1. Sinceritie, when all *baſe*, and *by reſpects* laid aſide,

1. Sincerity.

side; only the conscience of Gods commandement, & the desire of his glorie swaies with vs. *Blessed are they that keepe his testimonies* (saith the Prophet) but because their may bee much guile in keeping, hee addes, *and seeke him with their whole heart.* The true keeping of the testimonies is when wee seeke God, and not our selues, in keeping; when, as *Ieremie* saies, wee be *circumcised to the Lord*, that is, in respect of Gods commandement, and not the Magistrates, as it is with too too many. Hence that phrase (which is so frequent with the Prophet) of *seeking Gods commandements*; *I am thine, saue mee: for I seeke thy precepts.* Which implyeth thus much, that all that we are to seek in our obedience, are the precepts themselues, the thing specially wee are to aime at is obedience it selfe to the precepts: But Gods precepts may say to the *Temporaries*, yee seeke not vs but your selues. As *Christ* said to some of them, *yee seeke mee because of the loaues.* Some *Pro.*1.28. are said to seeke God, and yet of the same men it is said in the next verse, that they hated the knowledge of God: how can they be said to seek that which they hate? but that they sought not God sincerely, but only for their owne ease sake, to be deliuered out of their trouble, and so indeede they sought not God but themselues. For all their obedience is either *slauish* or *mercenarie*: sometimes it is the obedience of the *bondslaue*, sometime of the *hireling*, alwaies base, corrupted with some wrie and wrong consideration or other. Sometimes the *feare of man* workes it, as in *Esaus* marrying no longer with the *Canaanites*; but with the posteritie of *Ismael*: *Moses* noteth the ground

Psal 119.2. cleered.

Ier. 4.4. expounded.

Psal.119 94. explained.

Aug. in Psal. 118. In libro sapientiæ legitur ipsa sapientia, Quærent me mali, & non inuenient, quia oderunt sapientiam. Quid quid est aliud, quam oderunt me? Quemadmodum igitur alienum quærere quid oderunt, nisi quia non hoc, sed aliud ibi quærunt? Gen.28.8.9.

ground of it to haue beene the conſideration of his fathers diſtaſte of his *Cananitiſh* wiues. Sometimes againe the *feare of Gods iudgements*, as of the rack of an accuſing conſcience, of the torments of hell fire &c. this holdeth vs to it. But heere that which the *Apoſtle* ſpeaketh concerning magiſtrates lawes that wee ought to bee ſubiect not only for *wrath*, namely of the magiſtrate, and the puniſhment which that wrath may inflict, but for *conſcience ſake*, is true much more in Gods lawes, that we ought to performe obedience not ſo much for wrath, no not for Gods owne wrath, and the puniſhment it will inflict; but though there were no hell, yea though there were no heauen, of very conſcience, becauſe the Lord God hath commaunded vs. Otherwiſe againe the *temporarie* obeyeth vpon *hope of ſome good*, that hereby may accrue vnto him, as profit, praiſe, and ſuch like. And heere that deprauation of *Sathan* hath his truth; *Doth Iob ſerue God for nought?* doth *Saul* loue God for nought? no it is for a kingdome. Doth *Iehu* roote out *Ahabs* race for nought? no it is to confirme himſelfe in the kingdome. Doth he deſtroy *Baal* for nought? no it is for glorie in the world, that hee may *crake* and call vp good *Ionadab* to applaude him and his zeale. *Come and ſee what zeale I haue for the Lord.* Thou deceiueſt thy ſelfe *Iehu*, it is for *thy ſelfe*. Therefore God ſaies afterward by the Prophet, *I will viſit the bloud of Izreel vpon the houſe of Iehu.* Though it were ſhead by Gods owne appointment, yet becauſe *Iehu* obeyed not Gods commandement, ſo much as his own ambition and pride in the ſheading there-

Gen. 28. 8. 9.

Rom. 13. 5.

Iob. 1. 9.

Hoſ. 1. 4.

of; therefore God will puniſh it as diſobedience, not reward it as obedience. So likewiſe, though God commanded the burnt offringes, the new moones &c. yet he asketh the *Iewes*, *who required theſe thinges*, becauſe it was not the conſcience of Gods commandement that mooued them to performe thoſe ſeruices. And againe, *haue yee faſted to mee*, to *mee* ſaith the Lord, becauſe it was not any true regard of Gods word that cauſed them to faſt. Obedience in the word is compared to fruite, and the doing of good workes is called the bringing forth of fruit. Now fruite comes of ſeede. Seede muſt firſt be receiued of the ground, before it can yeeld vs any corne. This ſeede is the word, the commandement of God. Firſt, wee muſt receiue this ſeede before wee can bring forth any fruit: firſt we muſt heare the word, and by faith applie vnto and vrge vpon our ſelues the commandement, and then obey: Obedience without reſpect of Gods word is but *wilde oats*, it grows of it ſelfe, there was no ſeede ſowen to bring forth this fruit, & therfore it is not good. And ſuch is the obedience of the *Temporarie*: he heares not the worde though it ſpeake to him; neither doth he do that he does as to the word: the word indeede requires of him that he does, but he does it not as hearing himſelfe requeſted by the word, but rather by his owne corruption. If God had asked *Iehu* concerning his deſtroying of *Ahabs* poſteritie, *Baals* Prieſts and worſhip, who required this at thy hands, he might truely haue anſwered, vain-glory, ambition, pride, policie. And heere is the firſt detection of the *temporaries* obedience.

Eſay 1.12.

Ezech.7.5.

2. Note

2. Note of true obedience is *vniuerſalitie*. And this neceſſarily ſpringeth from the former: for if obedience be *ſincere*; that is, if it be performed onely becauſe of Gods commandement, it muſt needs be *vniuerſall*, to one commandement as well as to another: for there is the ſame diuine authority binding the conſcience in one as in another. And therefore truly is it ſaid, *whatſoeuer is done for Gods cauſe is done equally*, becauſe the ſame God that commandes one precept, commandes alſo the other. Hence is that of *Iames*, *He that breaketh one commandement is guiltie of all*: for the law is wholly *copulatiue*. So that, as where many friends are linked together in a ſure bond of friendſhip, if you offend one of them, you offend all, all the reſt wil intereſt themſelues in their friends quarrell: ſo is it with the commandements; they are ſo knit and chained together, that, when one is violated, all the reſt are readie as it were to take it's part, and to enter in Gods Court their action of treſpaſſe againſt vs. Hence it was, that when ſome of the Iſraelites had broken the fourth commandement in going out to ſeeke Manna on the Saboth, God chalenged them for breaking of all his commandements; *How long refuſe yee to keepe my commandements?* And *Ezekiel* reckning vp many abominations, faſteneth the imputation of all of them on him that had actuallie offended in one only. It is a remarkable place, and therefore I will ſet downe the words at large. *If hee beget a ſonne that is a theefe, or a ſheader of blond, if hee do* [*any one of theſe things*] *though he doth not all theſe things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,*

2. Vniuerſalitie.

Quicquid propter deum fit, aqualiter fit. Auth. or operis imperfecti in Matth. hom. 45.

Exod. 16. 28.

Ezech. 18 10. 11. 12. 13.

or oppreſſed the poore &c. ſhall he liue? He ſhall not liue. Seeing he hath done [*all theſe abominations*] he ſhall die the death. Heere he ſaith all: and yet before, hee ſaid *one* only, becauſe *breake one and breake all, keepe one* truely and heartily, *and keepe all.* Whence it is that ſome one good action hath bleſſednesſe aſcribed to it, as the *making of peace* Math. 5. becauſe of this *concatenation* of the commandements, and the vertues therein commanded, that a man cannot keepe one, but hee muſt keepe the reſt, hee cannot haue one grace, but he muſt alſo haue another. For there is a double both keeping and breaking of the commandements; *habitual* and *actuall. Habituall* in the *preparation*, *purpoſe*, *deſire* and *diſpoſition* of the heart: *Actuall* in the *outward deede.* Now howſoeuer he that breakes one, breaks not all *actuallie*; yet breaking that one *habituallie*, hee breakes them all habituallie, his heart ſtandes alike affected to break any of the reſt, and whenſoeuer occaſion ſhal ſerue, he will break them. And howſoeuer he that keeps one, keepes not all *actually*, nay he that keepes moſt breakes all *actuallie*; yet hee that keepes one commandement *habituallie*, that is, in the *purpoſe* and *inclination* of his heart, he keepes them all in the ſame manner, his heart ſtands honeſtly diſpoſed to the keeping of the reſt; he may ſay with *Dauid, My heart is prepared.* So that it may be truely ſaid, *The wicked do breake euen thoſe commandements they keepe*; that is, they breake in regard of the fitneſſe and preparation of their hearts, thoſe they keepe ſometimes outwardly: And ſo in the ſame ſort, *The godly doe keepe thoſe commandements, which* actuallie *they breake.*

The

The beſt of Gods children are often ouertaken with diuers ſinnes, and with ſome one more than with another, and ſo faile more in the breach of ſome commandement than of another: yet ſtil they keepe that commandement in regard of the *bent* and affection of their hearts, they *conſent* with *Paul to the Law*, euen in that commandement they moſt breake, *that it is holy and good.* Now when wee ſay true obedience is *catholique* and *vniuerſall*, the keeping of all the commandements, it is to be vnderſtood of this *habituall* obedience, when with *Dauid* we *looke towards*, or *haue reſpect* to them all. Loe then the deceit of the *Temporaries* obedience. Though they do many things as *Herod* and *Iudas*; yet they liue in the *habituall* breach of ſome one commandement at leaſt. As *Herod* in the *habituall* breach of the ſeuenth commandement, in his *inceſt*: *Iudas* in the *habituall* breach of the eighth, in his *couetouſneſſe* Their hearts were ſet on thoſe ſins, and they drunk them in as the fiſh doth water. They hated thoſe good commandements of the Lord, that forbade thoſe ſinnes, and could haue wiſhed with all their hearts there had beene no ſuch commandements: which ſhewed that euen in thoſe commandements they kept, as *Herod* in hearing *Iohn*, *Iudas Chriſt*, their obedience was rotten and vnſound, and without all regard of Gods commandement: for the ſame God, that bade *Herod* reuerence *Iohns* miniſterie in the ſecond commandement, bade him alſo *poſſeſſe his veſſel in holineſſe and honour*, in the ſeuenth. And if conſcience had made him loue the ſecond commandement, ſurely it would not let him haue

Rom. 7. 16.

Pſal. 119. 6.

hated the ſeuenth commandement. So *Iudas* if he had truely hated other ſinnes, becauſe they were ſinnes, he could not then haue loued, and ſo liued in couetouſneſſe. And if Gods feare had made *Iehu* put downe *Baals* worſhip, he would not then haue ſtill reteined *Ieroboams* calues, the ſame God forbidding both. Let the *temporarie* then marke himſelfe well, and he ſhall finde that in ſome point or other he hath a *diſpenſatorie* conſcience with Gods word. And as rogues vnder hedges without the magiſtrates, ſo he can make licenſes to himſelfe without Gods warrant, to continue in his or that ſinne. Whereby his prophane contempt of God is manifeſtly bewrayed, and his obedience in other things conuinced to be no obedience to God, but to man, or to himſelfe, or to that reſpect, whatſoeuer it is, that drew it forth.

3. Conſtancie.

3 Note of true obedience is *ſetled conſtancie*, when, as the ſcripture ſpeaketh, wee *walke* in the commandements of the Lord and *exerciſe* our ſelues therin; as the wicked are ſaid to be *exerciſed in couetouſneſſe*, in that they conſtantly follow it as the artificer doth his trade. But indeed the *temporary* doth not walke in theſe waies, as doth the honeſt trauailour in the broad high-way, but only like the theefe comes frisking and croſſing ouer them. His *obedience* is like the true Chriſtians *diſobedience*, which is not ſetled and rooted, but onely for a fitte. The good Chriſtian quickly remembers himſelfe, and returnes to his courſe of godlineſſe, when through diſtemper, he hath begun to ſtray: and ſo the *temporary* Chriſtian as quickly returnes to his intermitted

2. Pet. 2. 14.

ted wickednesse, when sometimes he chaunces to *stumble* vpon deuotion. His obedience is a *moodie* and *passionate* obedience; soone forgot. It is like to *Saul's* affection to *Dauid*; when the euill spirit comes vpon him, then that religion which before he seemed to make so much of, shall be run through with the speare of grosse and wilfull disobedience. Hee doth not, neither can he *cleaue to the Lord with full purpose of heart*, as the true beleeuer. Acts 11.23.

And so much for his *actiue* obedience: Now for *passiue* in suffering, wee would thinke it strange, if the *temporarie* beleeuer might go so farre as to suffer for the truth. But it is a plaine case he may. Did not *Peter* speake in the name of all his fellowes, and so of *Iudas* when he said, *Master wee haue forsaken all and followed thee?* Did not *Iudas* leaue his calling in the world, whatsoeuer it was, and did he not neglect all other meanes and possibilities of his liuely-hood, and cleaue only to *Christ* for three yeares space, being partaker with him in his sufferings? so did *Demas* and *Alexander* with *Paul*; and yet both afterward became fearefull *Apostataes*, insomuch as *Alexander* (of being persecuted) turned a persecutor, and that of him, who before had turned of a persecuting lew, a persecuted Christian; for Saint *Paul* writeth of him, that by *putting away a good conscience he had shipwracked the faith*, that he had *done him much euil*, that he *withstood his preaching* sore, that he *blasphemed the truth*; and yet we shall finde in the *Acts*, that in *Pauls* cause he was very neere vnto *martyrdome*: when he was violently dragged forth and cast as a pray to the teeth of those raging *Ephesians*. *Nicholas*

2 Passiue, shewed to be in them,

Math. 19 27.

1. Tim. 1. 19. 20.

2. Tim 4. 14. 15.

Acts 19. 33.

Nam quasi martyrio propinquus &c. Caluin.

Acts 6. 5.

the *deacon* ioined himſelf to the perſecuted Church, and yet afterward became a ring-leader & the head of a horrible wickednesse: for of him were thoſe *Nicolaitans*, St *Iohn* ſpeaketh of, ſo called. The like we may ſee in *Ananias* and *Saphira*, that were content to ſell their whole eſtate, and to giue half of it to the Church & yet but hypocrites: yea *Auſten* thinketh, as we ſhewed before, that hypocrits may ſuffer *martyrdome*. If it be obiected, that *Chriſt* ſaies theſe *temporaries are offended and goe back when perſecution commeth becauſe of the word*, and therefore that they cannot goe thus farre as wee ſay; I anſwere that is to be vnderſtood of one kind of the *temporaries*, namely thoſe that are noted out by the *ſtonie* ground; and not of the ſecond ſort of *Temporaries*, which are repreſented to vs by the *thornie* ground; for the verie *riſe* our *Sauiour* vſeth in that *parable* muſt needes implie that as the *ſtonie* ground went beyond the *highway*; ſo the *thornie* goes beyond the *ſtonie*; which cannot be otherwiſe then in this, that the thornie grounds fruit can wel indure the heat of the ſunne, and is not periſhed that way, as was the ſtonie grounds, but onely by hir owne thornes. Of this ſort of *Temporaries* was *Iudas*, *Alexander* and the reſt aboue-named, in whom the good ſeede was ouerthrowen, not by the *parching ſunne* of perſecution, which in ſome meaſure they indured, but by the *choaking thornes* of couetouſneſſe, ambition, and ſuch like corrupt affections. The temporarie beleeuer then may proceede thus farre to ſuffer: but yet as *Paul* telleth the *Galathians*, *in vaine*, becauſe hee ſuffereth not ſincerely, and with a good minde: for he

Reuel. 2. 15.

Gal. 3 4.

he that ſuffereth aright, muſt ſuffer in denial of himſelfe, and his owne carnall affections, according to our *Sauiours* direction giuen to all ſuch, whom he calleth to be his diſciples. *If any man*, ſaith he, *will be my Diſciple, he muſt denie himſelfe, and take vp the croſſe.* It is not enough ſimplie to take vp the croſſe, but firſt he muſt denie himſelfe, and ſo take vp the croſſe. But the temporarie ſeekes himſelfe in taking vp the croſſe. They are his owne proude, ambitious, vaineglorious, couetous affections that make him ſtoupe to take vp the croſſe. The fruit of the *thornie* ground is able indeede to beare the heate of the ſunne, and is not conſumed therewith, as the *ſtonie* grounds: but whats the reaſon? becauſe the thornes couering it doe fenſe off the ſunne. And whats the reaſon our *thornie temporarie* is ſo ready ſometimes to run himſelfe into the bryers of perſecution, but that the thorne of ſome wicked luſt or other is a *ſpurre* in his ſide. Marke the beſt of the *temporaries* in their ſufferings, and you ſhall ſee, that for all the thornes of perſecution, wherewith the aduerſaries prick them, they ſtill continue pricking their owne ſoules, with the thornes of couetouſneſſe, pride and vaine-glory. Theſe thornes pricks them forward to the ſuffering of the other thornes; as in *Iudas* hee looked one day for a good day, hee hoped to haue no meane place in *Chriſts* temporall kingdome, and withall in preſent he felt the ſweete of carying the bagge. He carried the *croſſe* on his *back*, that he might carry the *bagge* in his *hands*. The delight and comfort he tooke in licking his fingers after the receipt of the almes, made him

Math. 16. 24.

but yet deceitfull.

him willingly indure the little pain of his back. The bag in the hand was a ſtaffe and prop to vphold his back from ſinking vnder the burthen of the Croſſe The ſweetneſſe, not of *Gods loueſhead into his heart*, but of *mans loueſhead into his hands* was that, which allayed the ſowrenes of the croſſe. So with others, the coole winde not of *Gods*, but of *mens* praiſes is that which refreſheth them in the ſkorching of this ſunne, and maketh them with ſome comfort *beare the heate of the day*. *Though I giue my body to be burned* ſaith *Paul*, and *haue not loue*, *I am nothing*. Intinuating that men may burne their bodies, as he burnt *Dianaes* temple, of ſelfe-loue, of loue of glory and fame in the world, and not of any true loue to God, or his Church. Let vs not then pleaſe our ſelues ouer much, if wee haue ſuffered ſomething for the truth, becauſe, euen in ſuffering, the heart is deceitfull; but ſearch we our owne hearts, and ſee whether, as the *aduerſarie* perſecutes the *new man* in vs, ſo *wee* thence take occaſion to perſecute the *ould man* in our ſelues: whether we turne the ſword, thruſt at vs to kill the life of grace, to the opening of our impoſtumes: whether, as it were by one nayle driuing out another, wee vſe the *thornes* of *perſecution*, as meanes and medicines againſt the *thornes* of *couetouſneſſe*, and worldlineſſe. It is an ill ſigne, when we can beare the *worlds yoke* in *perſecution*, and yet, at the ſame time, not endure *Gods yoke* in *mortification*. Againe, examine wee the ground, and end of our ſuffering, whether we can truly ſay with *Paul* and the *Pſalmiſt*, *The loue of Chriſt conſtreineth, for thy ſake we are killed*, and *we ſuffer all thinges*

1. Cor. 13.

2. Cor. 5. 14. Pſal. 44. 22. 2. Tim. 2. 10.

for

for the elects ſake: for as we haue ſhewed, couetouſneſſe, pride, and vaine-glory ſetteth many on this worke. And, which is not all out ſo bad, happily others may be forced by the feare of Gods iudgements, threatned againſt them, that deny the truth. But then, as God ſaid once to the Iewes in the matter of *faſting*, *haue yee faſted to mee*, ſo heere alſo may he ſay to vs in the matter of *ſuffering*; *Haue yee ſuffered for mee.* And when wee ſhall begin to tell *Chriſt* of ſuch kinde of ſufferings, and to ſay with *Peter*, *Wee haue left all and followed thee*, he may *twit* vs with the ſame anſwere, wherewithall he then pinched *Iudas*, whom *Peter* included in the generalitie of his ſpeach, *Whoſoeuer ſhall forſake houſes, lands, &c.* for my names ſake, *ſhall receiue an hundreth fold.* But *Iudas*, and ſo all other *temporarie* beleeuers, whatſoeuer they haue ſuffered for *Chriſt*, it hath not beene *for his ſake*, but for their owne. Therefore their ſufferings haue beene deceitfull: and as they would haue deceiued *Chriſt* by them, ſo aſſuredly *Chriſt* ſhall deceiue them, in diſappointing them of their hoped for rewarde.

Math. 19. 27. 28.

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CHAP.

Chap. IX.

Of the deceit of the heart in iudging our ſelues better then we are.

3. Deceit that our good is better then it is.

And of the ſecond *deceit* of the hart, in iudging of our perſons, ſo much: The third followeth. And that is, when we iudge our ſelues to be better, then indeed we are; when our *little* is thought a *great deale*, our *mite* of grace, a *talent*, our *moat*, a *beame*, our *molehill* a *mountain*, our *ſmoaking flaxe* the *ſtrong* and *blazing flame* of ſome mighty bonfire, our ſmall beginnings, the height of perfection. Of this deceit the Apoſtle ſpeaketh, when taxing the pride of the Corinthians, whereby they thought themſelues wiſer, then indeede they were, he thus writeth, *Let no man deceiue himſelfe: if any man among you ſeeme to be wiſe, let him become a fool, &c.* Shewing that herein is the *ſelfe-deceit*, when we are better conceited of our ſelues, then there is cauſe. Heerein our deceitfull hearts are like to thoſe kind of glaſſes, which repreſent things many degrees greater then in deed they are. Thus the *Corinthian* teachers looking vpon themſelues in this falſe glaſſe, magnified themſelues aboue S. *Paul* himſelfe, whence was that modeſt reprehenſion of the Apoſtle, *Wee dare not compare our ſelues with them*, and againe, *yee are full, ye raigne*, &c. This was the deceit of him that ſaide, *all theſe haue I kept from my youth*, and ſtill it is to bee found in too too many: not onely ſuch as the old *Perfectiſts*, and now the *Papiſts*: but euen in the beſt of vs all, who through

1. Cor. 3. 18.

2. Cor. 10. 12.
1. Cor. 4. 8.

Math. 19. 20.

through ſelfe-loue, are no leſſe affected to our owne graces, then parents to their owne children, whom they vſe to account the faireſt of all others: hence ariſe thoſe high thoughts, and ſtrong conceits of our owne excellency, & ſufficiency euen for the weightieſt matters. *Iames* and *Iohn*, no doubt, had receiued ſome meaſure of Grace and ſpirituall ſtrength: but yet their owne deceitfull hearts made them to *ouerprize* it, and boldly to tell *Chriſt* asking them, *Are ye able to drinke of my cup, to bee baptiſed with my Baptiſme*? yes; *we are able*. Alaſſe poore men, that could ſcarſe indure to ſee Chriſt himſelfe drinke that cup, and therefore fled away when the cup was but comming towards him, how ſhould you be able then to drinke it of your ſelues? Thus *Peters* heart deceiued him in like manner, when being but a *nouice*, a *freſh water ſouldier*, hee thought himſelfe able to encounter thoſe enemies that might iuſtly haue danted the old trained, and beſt exerciſed and experienced ſouldiers. Chriſt knowing the meaſure of his ſtrength better then himſelfe, told him, *Whether I go now thou canſt not follow mee, hereafter thou ſhalt*. But *Peters* deceitfull heart, thinking it ſelfe too much diſabled, anſwered, *Why cannot I follow thee now*? So true is that, euen in ſpirituall riches, which *Salomon* ſpeaketh of the earthly, *There is poore which maketh himſelfe rich*. Therefore excellently *Dauid* not ignorant of this deceit, after hee had proteſted concerning the ſoundneſſe and zeale of his hatred of Gods wicked enemies, *Doe I not hate them that hate thee*? *yes, I hate them with a perfect hatred*, addeth (as ſomething miſtruſting his owne heart) *Try mee*

Math. 20. 22.

Pro. 13. 7.

Pſ. 139. 22. 23.

O God, proue me, namely whether I deceiue not my selfe in thinking I haue more zeale, then indeede I haue: of the two deceits it is the better, and safer, to vnderualew our selues; and with him that said, *I am not a man, I haue not the vnderstanding of a man in me*, to thinke our selues rather worse, then any whit better then in truth we be.

Prou. 30, 2.

CHAP. X.

The vse of the first head of the hearts deceitfulnesse, or an earnest exhortation to trie our selues whether we haue ouertaken the temporary.

HEtherto of the deceitfulnesse of heart in iudging of our persons: It remaineth to speake of the deceitfulnesse in iudging of our *actions*: but first wee must consider what vse wee are to make of the former.

The speciall vse is that of the Apostle, *Trie your selues, examine your selues, whether ye are in the faith or no*: our harts would make vs beleeue we were thus and thus: But the Scripture hath discouered our hearts vnto vs for noble impostors and deceiuers. Now who is there, that would easily beleeue a knowne deceiuer? Nay as it fareth with such that often deceiue by speaking falsly, that they cannot bee credited of vs when they speake truely: the like suspition and ielousie should we haue these false hearts in, euen then when they giue in right iudgement. *I know*

2. Cor. 13, 5.

know nothing by my ſelfe ſaith *Paul*, mine owne heart doth not condemne me, and yet I dare not be ouerbould in bearing out my ſelfe vpon this iudgement, this ſentence of mine owne hart will not iuſtifie me. Much deceit may be hidden therein: God, that is farre greater then our harts, ſees that in them which they ſee not themſelues: good reaſon haſt thou then my brother, to miſtruſt the iudgement of thine own heart, concerning thy ſelfe, and thoſe ſo peremptorie ſentences, which it cauſeth thy mouth to vtter, that if there were but one man to be ſaued, thou art the man. Oh how many ſleepers are there, that dreame this dreame of a ſtrong aſſurance of their ſaluation, that both liue and dye in this dreame, and ſo go downe merily to hell? where their paines ſhall be greater, by how much their expectation of them through the deceitfulneſſe of their hearts, was the leſſe. Is it not paine enough to be in hell, but thou muſt needs increaſe the paine by this wicked, and wilful *ſelfe-deceiuing?* Haue we then our eares in our heads, and marke wee well the voyce of theſe our hearts, when they ſuggeſt ſecretly vnto vs, Thou art in good caſe, the child of God, the beloued of God. Conſider we whether our owne hearts may not flatter vs, whether the deuill may not delude vs. Reſt we not in our owne hearts voice, neither accept we the deceitfull applauſe thereof; but as once *Ioſhuah*, ſeeing the Angell, examined him, *Art thou on our ſide, or on our aduerſaries*, ſo do we, hearing theſe words, try them whence they are: for *the eare* ſaith *Elihu*, *trieth words*, as the outward words of other mens mouthes, ſo the inward words of our own harts. Say then

1. Cor. 4. 4.

Ioſh. 5. 13.

Iob. 34. 3.

then to theſe words, to this ſecret crie, whence art thou, commeſt thou from gods ſpirit, or from *Sathan?* As wee muſt *try the ſpirits*, in the outward wordes deliuered by men, ſo alſo in the ſecret thoughts of our hart, ſpecially theſe concerning our owne eſtate to Godward, whether they bee the voice of Gods ſpirit, or of the euill ſpirit of error and illuſion. It was vile for thoſe clawing flatteres to ſay vnto a man, *The voyce of God*: much more for vs to ſay ſo to the Diuell himſelfe. And what do we elſe, when wee apprehend and applaud his mocking illuſions, and lying ſuggeſtions, as the *oracle of God*, and goe away with them, as if God, from heauen, had told vs we were his. Try we then theſe ſounds, before we truſt them, & carefully examine the grounds which thy heart can ſhow to make good her ſo confident aſſurance. Heere eſpecially remember thoſe fearefull deceits of the *Temporarie*; how like a true beleeuer he is, and yet none; how neere hee comes to heauen doore, and yet enters not, how far he trauels in the way to Canaan, euen with thoſe *Iſraelites* to *Kadeſhbarnea* within eleuen daies iourney of the land, and yet neuer ſees it, neuer enioyes it, but is as farre off, as if he had ſitten ſtill in Ægypt, and neuer ſtirred foote out of doore. Conſider ſeriouſly with thy ſelfe how farre *Pharaoh*, *Saul*, *Iehu*, *Iudas*, *Ahab* and others haue gone in humiliation, ſorrow, deſire, zeale, reformation, and yet for all this haue gone to their owne place. Deale now vnpartiallie with thy ſelfe, and tell mee whether thou doeſt not come ſhort of many of theſe, who yet neuer hadſt the heart, vpon the threatning of the word, to relent and

1. Iohn, 4, 1.

Acts 12, 22.

and humble thy selfe with *Ahab*, to confesse thy sins and desire the praiers of Gods children, with *Pharaoh*, to be affected with ioy in hearing the word, and practise many things with *Herod*, to bee zealous against sinne with *Iehu*, to lose some part of thy goods with *Ananias*, to forsake the world, and all thy hopes there, and to follow poore *Christ* with *Iudas*, *Demas* & others, much lesse to venter thy life with *Alexander* the copper-smith, in cleauing to the truth? may such as these be wicked reprobates, & yet wilt thou please thy selfe in a false conceit of thine owne happines, who commest far furtherbehind thē then they do behind true Christians? For vnto one of this rank, our *Sauior* saith, *Thou art not far from the kingdom of heauen*; but vnto thee it cannot be said, that thou art not far from *Iehu*, *Iudas*, *Saul*, *Nicolas*, *Alexander* & other such like *temporaries*: for they, some of them specially, had many notable graces, so that *Nicolas* was chosen Deacon by the Church, for that reuerend respect they had of his gifts, *Iudas* was an Apostle, and could both pray and preach with great zeale; generally the common sort of them may bee inwardly affected in praier, conference, hearing the worde, feele many good motions, tast of the powers of the life to come, feele some relish in the promises, tremble at the threatnings, reforme all outward corruptions of life, as we haue already shewed. And thou that makest thy selfe so sure of heauen art happely a despiser of the worde and praier, a senseless blocke, that neuer feelest the least glimpse of any spirituall motion, a muddy worldling, that canst not raise vp thy spirit out of the mucke of the earth,

into the heauens, to conceiue any one pure or refined thought. Why then haſt thou not the wit thus to thinke with thy ſelfe? What? thoſe that are Saints and Angels in regard of mee, are they yet deceiued in iudging themſelues to be in ſtate of ſaluation? how groſſe then is my errour, in being thus conceited of my ſelfe? If ſome that haue iourned in the wilderneſſe to *Kadeſhbarnea*, ſhall yet neuer *enter into Gods reſt*, ſhall thoſe, that neuer left Egypt? Is the ſtonie ground *reprobate ground?* and can the *high waie* ground be good?

As long then as thou art caſt behind the *temporarie*, thou art miſerably deceiued, if thou thinkeſt well of thy ſelfe. So alſo art thou, though thou haſt attained vnto him, vnleſſe withal thou outſtrip him, attaining to that which no *Temporarie*, as long as a Temporarie, either is or can be. O thou wilt ſay whats that? *Anſ.* I haue already ſhewed it in the detection of the particular deceits of the temporarie, yet thus much may be added. The chiefe difference our Sauiour, in the parable, maketh betwixt the beſt of the other grounds, and the good, is this; that thoſe onely ſignified by the good ground, had *good* and *honeſt* hearts: for the *ſtonie* and *thornie* hearers brought forth fruit, but they wanted this ſame *good* and *honeſt* heart, and in ſteed thereof, had either a ſtony, or thornie: ſee then what it is wherein the true Chriſtian excelleth the *Temporary*, namely, *the good and the honeſt heart.* The *honeſty* of the heart is to bee referred to the intents it hath in the doing of particular actions: ſo that is an honeſt heart which aimes at the right in that ſhe doth. The goodnes of the

Wherein the true Chriſtian goes beyond the vnſound. Luk, 8, 15.

the heart is to bee referred to the inward renewed good qualities. So that a good hart is a hart which by regeneration is changed; clensed and purged of the former naughtinesse, and so indued with another kind of nature, and disposition, whereby it hateth all sinne, and loueth, sauoureth, and affecteth things spiritual. Heere then is that we must narrowly examine our selues by, if we will not be deceiued by our owne harts, in iudging our selues to be Gods children, when we are not. *If any man* saith *Paul, bee in Christ he must become a new creature.* He must haue that same *cleane heart* of the *Prophet created* in him, and that same *right spirit renewed* in him. Hee must be renewed in the very spirit of his mind, in the most inward and subtle parts of the soule, as it were the *quintessence* of it. And this happely may also be the meaning of the *Apostle*, praying for the *Thessalonians*, that they might bee *sanctified throughout in their soules, bodies and spirits:* by *spirit* vnderstanding the same thing that in the other place to the *Romanes*, the best and choysest of both the parts, both soule, and body. Heere is the maine defect of the Temporarie. Though hee may seeme to bee renewed in his mind; yet not in the *spirit of his mind*: to be sanctified in soule & body, yet not in the *spirit* and *quintessence* of both. Hee reserues that for some sinne or other, which is closely harboured, & nourished there. Like as the thornes haue as it were the best spirits of the ground, and doe drinke vp the very *creame*, & *flower* therof, so that the fruit comes to nothing, being robbed of it nourishment by the thornes. Not but that there may be and are many secret corruptions in the

2.Cor.5.17.

Psal.51.10.
Eph,4.23.

1.Thes.5.23.
opened.

trulie regenerate: for euen the good ground may haue thornes: but yet theſe corruptions incroch not vpon the ſpirit of the ſoule; thats reſerued for the grace and ſpirit of God; theſe thornes get not the *fat* of the ſoile; the good corne feedes on that; the thornes doe not grow vp together with, & ſo aſcend and climbe vp aboue, and ouertop the good fruite; nay the good man plaies the *good husband*, and is euer and anon cutting vp thoſe thornes, thereafter as hee feeles them. Therefore it is ſaide excellently of the good ground, that it bringeth forth fruit *encreaſing* and *aſcending*; which ſeemes to be ſpoken in oppoſition to the *thorne* ground, of which it was ſaide, that the thornes grew vp and aſcended, namely aboue the corne. But in the good ground, though there may be thornes, yet the corne aſcends aboue the thornes, grace is ſuperiour to corruption, and keepes it vnder.

Luc. 8,7. καὶ συμφυεῖσαι ἀπέπνιξαν αὐτά.

Mark 4.8. ἀναβαίνοντα, καὶ αὐξάνοντα.

Let vs not then deceiue our ſelues with the temporarie for that we haue ſome feelings, ſome motions, ſome good affections of ioy, feare, ſorrow, or ſuch like, if there be but any one thorne, either of couetouſneſſe, as in *Iudas*, *Demas*, *Simon Magus*, or of vaineglory and ambition, as in *Iehu*, *Agrippa*, or of any other naughty affection, it is enough to choake all grace, and ſterue all goodneſſe; ſo that, as our Sauiour ſpeaketh, we muſt needs *become vnfruitfull*. The Diuell can bee content to let vs pray, preach, heare and doe all theſe things with ſome feeling and affection, and hereupon to iudge our ſelues to bee true Chriſtians, as long as his intereſt in our hearts continues, as long as he may haue ſure hold of vs, by any

any one reigning ſinne. For right wel doth he know, whatſoeuer good we conceiue of our ſelues, we doe but deceiue our ſelues, we are ſtill as it is ſaide of *Simon Magus, in the gall of bitterneſſe, and in the bond of iniquity*. Acts 8. It ſtands vs in hand therefore throughly to gage theſe deepe hearts, euen to the bottome, and to crye with *Dauid, trye me O Lord; prooue mee, whether there be any way of wickednes in me*. Pſalm. 139, 23. If there bee a thorne in thy foote, thou canſt goe but haltingly, if any inordinate luſt or deſire bee ingrafted into thy affections, though with *Agrippa* thou maiſt be much mooued with the preaching of the word, yet with him thou art but an halfe and an halting Chriſtian. Doth the loue of worldly honour, pompe, praiſe and profit preuaile in thee, then know (thou ſpirituall adulterer, or adultereſſe) that *the loue of the world is enmity with God*, and that *in whom the loue of this world is, in him dwelleth not the loue of the Father*. Iames 4. 4. 1 Iohn 2. Neuer then bleſſe thy ſoule in any of thy good deſires, or affections. *How canſt thou beleeue when thou ſeekeſt glory of man, and not of God?* ſaith our *Sauiour*: Iohn. 5. neuer tell me that thou burneſt in holy feelings, as long as thou burneſt no otherwiſe, then the buſh, which burned, but conſumed not; as long as the inward corruption of thy heart remaines vnwaſted, for all theſe *burnings*, thou maiſt *burne* in hell for euer. Exod 2. Reſt not then in thy deceiueable feelings and flaſhings of ioy. Though theſe thy feelings, deſires, and motions be good, and come not alwaies from *Sathanical* illuſion, but otherwhile from the ſpirit of God, as the Scripture plainly teacheth; yet they are not ſufficient. It is well indeede that thou art come further Heb. 6. 4.

then the common ſort of the world, who know not what theſe feelings meane, that being the ſtonie, or thornie ground, thou art neerer to the nature of the good ground, then the high way ground: but what? becauſe thou art come thus far in the way, wilt thou go no further? doſt thou therfore think thy ſelfe well enough? no: as our Sauiour ſaid to that yong man, ſo ſay I to thee, *One thing is yet wanting*: this ſame good and mortified heart. There lies in thee ſome leauen of hypocriſie, that muſt needs be purged out, ſome roote of bitterneſſe, that muſt needs bee weeded vp, ſome thornes of couetouſneſſe, pride, vaine-glory, that muſt needs be cut downe. Lo, my brother, thou art come out of *Ægypt*, thou haſt gone a great way in the wilderneſſe, thou art not now farre from *Canaan*, thou art come euen to the very next borders: two or three ſtrides more would ſet thee in the land it ſelfe. Wilt thou now fooliſhly mocke thy ſelfe to thinke thy ſelfe in *Canaan*, becauſe thou art on Mount *Nebo*, within ſight of it, and ſo goe no further? Wilt thou thus looſe all thy other labour and trauaile? haſt thou done ſo many things, *ſuffered ſo many things in vaine?* haſt thou therfore prayed, preached, heard, read, conferred, faſted, and ſuffered the tants of the wicked all this while for no other end but to go to hell together with them? Oh take a little paines more; thou haſt many goodly graces, and they make thee to ſhine, as a goodly & beautifull temple of the holy Ghoſt. Onely one thing is wanting; there is ſome errour in the foundation; I doubt me, it is ſandie; thou muſt needs digge a little deeper: get a little more humility of ſpirit, and

Mark 10.21.

Gal. 3 4.

and truth and purity of heart, or elſe when a ſtorme comes, al thy other labour about the building will be loſt. I am the more earneſt in this exhortation, becauſe of thoſe fearefull ſhipwracks, which many ſhips richly laden with many pretious iewels of grace, haue ſuffered, in all ages, vpon this rocke of an euill, and vnrenewed heart. O then take heed of it, as the very bane and poyſon of all grace, and ſo the onely cauſe of thoſe many deceits of the temporary beleeuer. Enter therefore into thoſe darke cloſets of thy heart, take the *light of the word*, in the one hand, and the *ſword of the ſpirit*, in the other: and whatſoeuer *Agagite* or *Amalekite* that light ſhal diſcouer, kill, ſpare none with *Saul*, make hauocke of all, an vniuerſal diſtruction: ſaue but one, and thou deſtroieſt thy ſelfe. Whatſoeuer bee the outward flouriſhing ſhow of thy graces, if ſome ſinne lye co uered vnder them at the core, it will poyſon and rot them. Oh how much better to haue grace lye in the heart, couered vnder many corruptions, as it doeth often in the regenerate! for, when corruption lies at the hart, couered vnder many outward graces, then it eates vp and deuoures the nouriſhment which grace ſhould receiue from the heart, and ſo our graces become *leane ſtaruelings*, and in time the thorns that at firſt lay hid, ſprout forth, and ouergrow the corne, and ſo vnhappily daſh thoſe hopefull beginnings, which ſeemed to promiſe a very large & ample harueſt. Contrarily, though a man haue many, many corruptions, and yet truth of grace lye ſecretly in the heart, it will, by little and little eat out all thoſe corruptions. We ſee then what it is wee muſt

ſpecially labour for, if we would be freed from that deceit of heart, wherewith the *Temporarie* is beguiled, with whom the Diuell plaieth, as the cat doth with the mouſe. Hee lets them in ſome ſort go out of his hands, in that he giueth them leaue to do many things, and doth not hinder them in their ioy, and alacrity of ſpirit, or feruency of zeale, in which regard he is ſaid to be caſt out in the Goſpell; but yet as the cat will haue the mouſe ſtill within her reach, that if ſhe offer to run away, ſhee may preſently apprehend hir: euen ſo doth the Deuill heere: hee is ſure to haue thee within the reach of his paw, as long as thy heart within is polluted with the loue of any one ſinne: ſee then if thou canſt deceiue this roring Lion, thus ſporting with thee (as ſometime we ſee the poore mouſe doth the cat) wholly eſcaping from him, by thruſting out that one ſinne, that ſtill poſſeſſeth and defileth thy heart, aud in ſteed thereof intertaining the word and ſpirit of God. Till thou doſt this, thou art but in a damnable caſe, whatſoener thy flattering heart tels thee, thou muſt with *Dauid* refraine from *euery* euil way, before thou can be the true child of God, a true keeper of his worde.

Pſal. 119.101. *I haue refrained my feete* (that is my affections) *from euery euill way*, that is from the loue and delight thereof, *that I might keepe thy worde*. And *Iames* tells thee, that onely that one ſinne of an vngouerned tongue is ſufficient to diſcouer the falſeneſſe of thy religion, what euer be thy profeſſion.

Iames 1.

Chap.

CHAP.

Of the deceit of the heart in giuing directions for our actions.

HAuing thus ſpoken of the firſt part of the deceitfulneſſe of mans heart in iudging, namely in iudging of *perſons*, now wee come to the ſecond in iudging of *actions*. And this is two-fold, in *fore-iudging*, in *after-iudging*. The iudgement of *aduiſe*, and *direction* for the doing: and the iudgement of *cenſure*, and ſometimes *correction* after the doing of the actions.

The ſecond deceit in iudging of actions.

The deceits of the former kinde are almoſt infinite. The booke would ſwell to much, and I ſhould but wearie my ſelfe and the Reader, largely to proſecute them all. Only I will point at ſome of the chiefeſt heads: Theſe deceits therefore for *direction* are either in regard of the *rules* for the gouernment of our actions, or of the *actions* themſelues.

1. in direction.

For the *rules*, our deceitfull hearts preſcribe ſpecially three deceitfull rules, to ſquare our actions by. Firſt, the light of *naturall wiſdome*; which being ſo much degenerated frō that at the firſt creation, & of a cleare ſhining lampe, become a ſtinking ſnuf, who ſeeth not that this light is plaine darkeneſſe it ſelfe. *The wiſdome of the fleſh, is enmity to God.* Secōdly, the *cuſtome of the times* and examples of the multitude. As though the way of manners were like the way to great market-townes, to be knowne by the multitude of foote-ſteps trampling and beating vpon

1. for the rules

1 light of nature.

Rom 8.7.

2 Cuſtome.

pon it? or as though men should be so silly as sheep, to follow whethersoeuer their companions leade them? for surely how many things are there done which would argue the doers, either *sheepishly simple*, or *ragingly furious*, if they did them alone, or with few companions; whereas now the multitude of their companions in madnesse, the only proof they haue to prooue themselues in their right mindes. Thirdly, our owne *intention* and meaning that if it be good, then so is the action also, which the Scripture refuteth by the example of *Vzzah*. These are crooked rules and blinde guides, which blinded and deceiued hearts chuse to themselues. But heere that of *Salomon* is true. *There is a waie that seemeth good in a mans owne eies, but the issues thereof are the waies of death.*

Nemo dubitaret furere si cum paucioribus furerent; nunc sanitatis patrocinium est insanientiũ turba. Sen.

3 Our owne intention.

2. Sam, 6, 7.

Prou. 16, 25.

2. For the actions thẽselues.

The deceit of the heart in iudging of the actions themselues is either against the whole law, *in generall*, or *in speciall*, against either table. All which to name were endlesse. Wee will only cull out some of the principall.

1 Against the whole Law.

First, against the whole law I obserue three more speciall deceits.

1 Thoughts free.

1. That *thoughts are free*, that we shall not bee accountable to God for them. *Paul* himself, though a learned *Pharisee*; yet was thus deceiued in iudging of thoughts, not consented to, which are forbidden in the tenth commandement. *I had not knowne* (saith he of himselfe in his *Pharisaisme*) *that lust had beene sinne, vnlesse the law had said, Thou shalt not lust.* But the grossenesse of this deceit may easily appeare: for what reason is there, that the *act our* of treason

Rom. 7. 7.

treaſon ſhould be puniſhed, and the *firſt plotter* and *contriuer* ſhould ſcape? Now the firſt beginning, & hatching of any ſinne is firſt in the thoughts of the heart. And if Kings wil haue their ſeruants in their accounts anſwer euen for pence, why maynot God call vs to a reckoning euen for our ſmalleſt debts? And if men puniſh words and deeds, becauſe they ſee and know them, why then ſhould not God puniſh our thoughts which hee knowes farre better, then any man can doe our outward actions? Wee muſt therefore make conſcience of the idle rouings of our braines, our very thoughts and imaginations muſt ſtoupe, and do homage to God, who hath required of vs to be loued *with all our thoughts*, and biddeth vs *tremble* euen at the very firſt riſing of euill thoughts and motions in our hearts *and ſin not*. But alas many doe inuert the ſentence and in this kinde very boldly *ſinne, and tremble not*.

Luc. 10. 27. Pſal. 4. 4.

2. That *words are but winde*: yea but they are ſuch a winde as ſhall blow thee violently into hell, and ſhall be the bellowes to kindle, yea the fuell to feede the flames of that vnquenchable fire. *For by thy words thou ſhalt bee iuſtified, and by thy wordes thou ſhalt bee condemned*, and for euery idle worde muſt thou giue account to God at laſt day, vnleſſe *Chriſt* haue giuen account for it before. What a dotage is this to thinke, that our tongue, *our glory*, may bee made our ſhame, our greateſt ornament, our foulеſt deformity, our beſt, and yet withall one of our leaſt members, a *world of wickedneſſe*.

2. Words winde.

Mat. 12. 36. 37

3. That, *The outward workes of the Law are ſufficient*. That in the firſt table, it is enough to come to Church,

3. Outward workes enough.

Church, and to mumble ouer a few praiers in ones bed, &c: in the second enough to liue quietly and pay euery man his owne, and not to breake out into scandalls. This deceit possessed the Pharisees, who in their interpretation of the Law, restrained the prohibitions of murther and adultery to outward grosse murther and adulterie. So their *Phylacteries* were not so broad, but their expositions of the Law were as narrow. In the same errour was he, that hearing the commandements of the second table rehearsed to him by our *Sauiour*, answered, *All these haue I kept from my youth*: but wee must know that the Law in euery commandement is spirituall, and binds the heart as well as the hand.

Math, 19, 20.

2. Against either table. The first

Against the *first table* these *deceits*.

1. That the workes of the first table are inferiour to the second: hence is that opinion, that it is easier to loue God then our neighbour. Hence also it is, that there is often seuerer discipline against drunkennesse, theft, blaspheming of great men, then against prophanation of the Sabaoths, blasphemous oaths, and other such like as great breaches of the first table, as the named sinnes are of the second. Whereas yet the *first and great commaundement is, Thou shalt loue the Lord thy God*. 2. That God may be worshipped according to our owne deuise, without the warrant of his owne word: hence that Atheisticall *omni-religion*, and that opinion that al religions do wel, a man may be saued in any: hence those swarmes of *wil-workes*, and worships, which naturally we preferre before those commanded by God. But shall the King set downe himselfe the rule of his owne

Math, 22. 38.

πανθρησκεία *omnes religiones rectè incedere.*

owne honour to be peformed by his ſubiects, & not leaue it free to euery country clowne, to do as they liſt: and ſhall we, farre more vnable to ſet downe any faſhions for Gods religion, then the rudeſt ruſticke is for a Kings ciuill worſhip, ſhall wee, I ſay, take vpon vs to determine ought of our ſelues, in Gods worſhip? Men haue thought it a diſparagement to them, when their ſeruants being commanded to doe ſomething, haue done otherwiſe; not yet in contempt, but becauſe they did ſee that other way, which they tooke, to bee better for their Maſters purpoſe, then that which was commanded them. *Craſſus* cauſed his maſon to be whipped, for that beeing commaunded to ſend him the greater maſt hee ſent him him the leſſe, only becauſe hee knew it to be fitter for the turne whereto hee would vſe it. Do *men* thus ſtand vpon it? *fooliſh men*, will they haue their owne waies followed, without giuing place to the better courſes of their inferiours; and can *God*, whoſe *fooliſhneſſe* is wiſer then our beſt wiſedome, can he take it well, that our folly ſhould thus take head to it ſelfe, preſuming to checke, and correct his wiſedome?

Gell. noct. Attic. l. 1. c. 13.

Againſt the *ſecond Table* there are alſo many *deceits*; as, That euery man may be for himſelfe, and make the moſt of his owne, and doe with his owne as he liſt; that the *officious* and *ſporting* ly is nothing, whereas *Gal.* 1. 10 wee muſt not ſpeake trueth to pleaſe men, much leſſe then lye: that it is the ſigne of a baſe mind, to put vp an iniurie, which yet the ſcripture termeth *our glorie*, and an hundred ſuchlike. But me thinks it is vnſauory raking in this dunghill, let vs there-

The ſecond.

Prou. 9. 11.

therefore leaue this point, and come to the hearts iudgement of actions after they bee done, and ſee how that alſo is *deceitfull.*

Chap. XII.

The deceitfull iudgement of the heart in cenſuring our actions already done, and more ſpecially the ſhifts it vſeth for excuſing of ſinfull actions.

NOW it is deceitfull not onely in the ſentence it paſſeth vppon *euill* actions, but alſo vpon *good.*

a. In cēſure, of

1. For *good* actions, two waies, firſt by condemning the innocent, and accuſing vs for them, as if we had ſinned; as when an *Anabaptiſts* conſcience accuſeth him for ſwearing before a lawful magiſtrate, lawfully exacting it, when a *Papiſts* for eating an egge in *Lent.* 2. by ſetting the good, we haue done at ſo high a rate, making a great deale of nothing.

1. Good. 1. condemning.

2. Ouerprizing them.

2. For euill actions, the iudgement of our hearts is deceitfull two waies.

2. Euill, by

Firſt, in iuſtifying the guilty, acquitting vs for them as if wee had done well; as thoſe our *Sauiour* ſpeaketh of, that ſhould iudge of the murther of the *Apoſtles*, as of good ſeruice performed to God. And this deceit is the ſtronger, if the ſinne bee happie in ſucceſſe. Then vile wickedneſſe ſhal be graced with the name of vertue it ſelfe. *Dioniſius* after his ſpoile of an idols temple, finding the winds fauourable in his nauigation: Io, ſaith he, how the gods approue of ſacriledge. Hee bleſſed himſelfe in his ſuppoſed ſa-

1. iuſtifying them. Iohn 16, 1.

Fœlix ſcelus virtus vocatur. Tullius de diuin. l. 2.

ſacriledge, becauſe of the good ſucceſſe that inſued. This was likely alſo to be *Ieroboams* deceit, that his calues were not ſo euill, when he ſaw how the Prophet, which ſo thundred againſt them, was afterward ſlaine of a Lion. This alſo was the deceite of thoſe wiues in *Ieremie*, that iuſtified their idolatrous incenſing to the *Queene of heauen*, by the plenty and peace then enioyed in regard of that ſcarceneſſe, which followed the leauing of that idolatry. Like as many of the *Iſraelites*, when they were brought into the deſart, where was want of all things, in regard of that which was in *Aegypt*, they preferred *Aegypt*; as now many, blinded with the ſame deceit, prefer poperie in the ſame reſpect, before the Goſpell. But for the deliuering of our ſelues from this deceit, wee muſt know, that we muſt iudge of the goodneſſe of the *ſucceſſe*, by the goodneſſe of the *action*, not contrarily of the goodnes of the *action*, by the goodnes of the *ſucceſſe*.

1. Kings, 13. 2. 24. 33.

Ierem. 44. 18.

Neither is this deceit, of iudging our ſinfull actions, lawfull, and good, proper onely to the blinde worldlings, but incident alſo to thoſe, that haue ſome knowledge, and ſenſe of religion, yea often to the truely godly themſelues. *Dauid* cries out, *who knoweth the errours of his waies?* How many ſecret ſinnes haue the beſt, which they are ſo farre from accounting ſinnes, that they beare themſelues out in them, as iuſt and warrantable? Of this kinde was the *Polygamy* of the *Patriarchs*, whoſe liuing and dying in that ſinne, without ſpeciall repentance for it, is to be imputed to this deceitfulneſſe of heart, wee now ſpeake of. And ſo no doubt is it ſtill with vs, that many

Pſal. 19. 12.

many ſinnes goe current with vs, without the leaſt checke, in regard of the generall ſway of the times. But this deceit is farre more grieuous in ſome, who being ſomething like true Chriſtians, (but indeede are not) are often touly illuded by *Sathan*. So that as once *Ioſeph* tooke the conception of the *holy Ghoſt* to be an adulterous ſeede; ſo theſe men contrarily take adulterous conceptions, that is ſome thoughts and affections which ſpring from pride, and vaineglory, to be ſpirituall conceptions of the *holy Ghoſt*, and to come from zeale, and piety; and as once *Eli* & thoſe mockers *Acts* 2. imputed the true worke of the *ſpirit* to *drunkenneſſe*: ſo theſe through the deceitfulnes of their hearts, father vpon the ſpirit certaine motions and actions, that are indeede the fruite of a certaine kind of *drunkenneſſe* and *giddineſſe* of intoxicated minds.

Matth. 1. 19.

1. Sam. 1, 14.

2 Excuſing them, by

The ſecond thing, wherein the iudgement of the heart touching our ſinnes ſhewes it deceitfulnes, is this; That if the action bee ſo groſſe, as that it cannot be excuſed in it ſelfe, yet to excuſe it, as it was done by vs. That though it cannot excuſe it wholly, yet it will exceedingly extenuate it, making it to be in vs, and as we did it, but a veniall, a petty and pardonable ſinne. As the vniuſt ſteward in the Goſpell for a hundred pounds ſet downe fifty, ſo deale we, nay farre worſe, with our debts to God, that is our ſins. Talents are made farthings: and farthings meere nothings. Great ſins are made little ſinnes: and little ſinnes no ſinnes. And heere eſpecially doth the cunning deceitfulneſſe of the heart excell. It doth ſo ſtraine and ſtretch it wits, euen as it were on tenter

tenter hookes for to finde out excuſes, as it were figleaues to couer our nakednes, and thickets to lurke in, if it might be vnſpied by God himſelfe. This is that deceit *Dauid* meant when hee ſaid, *beſſed is that man in whoſe heart there is no Guile*, namely to minſe or mittigate the grieuouſnes of his ſinne, by the inuention of wittie and colourable excuſes, and extenuations. And this, as it may ſeeme, he ſpake out of his own experience in that his grieuous ſinne, in the matter of *Vriah*. For in this point the Scripture taxeth him for want of vprightneſſe of heart, and therfore alſo himſelfe at length, in his repentance, taking notice of it in himſelfe, crieth out, *O Lord thou loueſt the truth in the inward parts*, therby implying, that in that ſinne hee had diſcouered much deceit and want of trueth and vprightneſſe; now in what more then in this, that he *ſewed cuſhions vnder his elbowes*, that he might ſleepe ſecurely in his ſinne, and after he had *built the wall, he daubed it with the vntempered morter* of his owne vaine and friuolous excuſes; as that a King had equall authority ouer al his ſubiects, and therefore, ſince ſome muſt needs be expoſed to more perill in the warres then others, hee might as well put *Vriah* to that hard lot, as another; that as long as *Vriah* was not ſlaine with his owne hands, but in the warres, hee was not guilty of his death, and diuers ſuch like inuentions. And who ſhall not in ſome meaſure diſcerne this deceit? how buſily will our hearts lay about them to finde ſome pretence or other for the leſſening of our ſins, to make them ſeeme leſſe odious and vglie then indeed they are? So that, though, when wee come to

Pſalm. 32, 2.

Pſal. 51. 6.

Eze. 13. 10. 20

giue iudgement, we cannot wholly free our selues, but must needes giue in the verdict against our selues, yet we will doe it as fauorablie, and with as great respect as may be. Like *Dauid* that when hee could not but send his subiects against *Absalom*, yet willed them to haue special care of not hurting him. But when our deceitfull hearts would vrge vs to shew this fauor to our *Absaloms* to our darling sins, we should no more regard them then *Ioab* did *Dauids* charge concerning *Absalom*, but with stomacke and courage run them through with the two edged sword of the spirit, and not as vsually wee doe, onely giue them a little pinch with our finger, or pricke with a pinne. But let vs see the particularities of these deceitfull excuses.

Vitia nostra quia amamus defendimus, et malumus excusare illa quam excutere. Sen. ep 116.

1. Corruption of nature.

The first is, to plead the *corruption of nature.* O say some, when they are iustly chaleng'd, we are but flesh and bloud, borne in sinne, our corrupt nature as a mighty streame carries vs away violently. Wee are but weak fraile men; no *Saints*, no *Angels*. These see not that this is so farre from lessening, that it rather aggrauateth their sinne. For as the *Philosopher* saies of those that excuse their sinne by drunkennesse, that they deserue *double* punishment, first for the drunkennesse, then for the sinne committed in, and by their drunkennesse: so likewise is it heere. We deserue double dānation, first for this corruption of our nature, and then for the fruites of it, in our actuall transgressions; because as the drunkard is the cause of his owne drunkennesse, so wee likewise of our owne corruption of nature, for God made vs holy and righteous, after his owne image, but

Aristot. Eth. lib. 3. c. 5. τοῖς μθύουσι δοπλᾶ τὰ ἐπιτίμια.

but we our ſelues in our firſt parents defiled & corrupted this holy nature. And therfore *Dauid* when in that *penitentiall* Pſalme his repenting heart euen ſtudied with it ſelfe, how to make his ſinne out of meaſure ſinfull, and to raiſe it vp to the higheſt degree of rebellion, he bringeth in the mention of his corrupt nature, as an amplification thereof, *In ſinne was I conceiued, and in iniquity brought forth.* And leaſt it might be thought that he did cunningly alleadge it to leſſen his ſinne, he addeth, *Thou loueſt the truth*, no ſuch deceitfull cloaking.

Pſalm. 51. 5. 2. Examples of the godly ſinning.

The *ſecond cloake* are the *examples* of the faults of holy and godly men, ſpecially thoſe in the Scripture; as *Dauids* adultery, *Peters* deniall, *Lots* inceſt, *Noahs* drunkenneſſe, &c. How many are there that vpon theſe examples, doe beare and boulſter themſelues out in the ſame or the like ſinnes? But what a ſtrange deceit is this, that that which increaſeth ſin, ſhould be vſed as a diminution thereof? for by how much the perſon that ſinneth is greater, by ſo much alſo is the ſinne it ſelfe. Adultery by *Dauids* example was made ſo much the viler, by how much *Dauids* holines exceeded others. Againe what a groſſe deluſion is this, that that which indeede is an argument of *feare*, ſhould bee made an argument of *boldneſſe* in ſinning: for who in his right minde would not reaſon thus with himſelfe? Did *Dauid*, *Peter*, & other ſuch worthies fall ſo dangerouſly, that had ſo excellent a meaſure of the ſpirit? oh then it ſtandeth me in hand to looke to my ſelfe, whoſe feet are farre more feeble, and ſtand in far more ſlippery ground. Surely, if the Saints were aliue againe, and heere

Audiant qui nõ ceciderunt, ne cadant: qui ceciderunt, vt ſurgant. non cadẽdo exemplũ proponitur, ſed, ſi ceciderit, vt ſurgendi, Aug. in Pſal. 51.

with vs on earth, as there would bee diuers other matters of griefe vnto them, ſo I thinke nothing more, then to ſee the horrible abuſe, as of their *vertues*, ſo of their *imperfections*; of their *vertues*, when in that regard, they are defiled, by the ſuperſtitious idolater: of their *infirmities* & imperfections, when for them, they are made the patrones of hateful and ſhamefull deformities by the looſe libertine. As it would grieue them to ſee thoſe vertues, the weakeneſſe whereof made them to fal downe before God, in *humiliation*, to be raiſed vp to ſuch an height, as to make others fal down to them in *adoration*: ſo alſo to ſee their ſins, which wrought *ſhame* in themſelues, to worke *impudencie* in *others*. If *Dauid* had committed adultery, as thinking it no ſuch great matter, becauſe of the example of ſome *Prophet* before him, there had bin ſome more colour in this excuſe. But *Dauid* fell, only through his own cōcupiſcenſe, not vpō any patronage of holy mens examples: A Prophet with his words *rebuked* him for his ſin. No Prophet with his deeds fleſhed him *in* his ſin: why doeſt thou loue in thy ſelfe that which *Dauid* hated in himſelfe?

Cogitabat lapſo cupiditatis, non patrocinio ſanctitatis. Correptus eſt per Prophetam, nō lapſus eſt in Prophetā. Hoc in te amas quod Dauid in ſe odit? Aug. in Pſal. 1. Heb. 1. 1.

To conclude this point; the examples of holy men in things imitable are compared by the *holy Ghoſt* to the *Iſraelites cloud*, that led them in the wilderneſſe. But their vnwarrantable examples are like the black part of the cloud, which whoſoeuer ſhall follow, with theſe Ægyptians, together with them he is like to bee drowned in the ſea of eternall deſtruction.

3. Ignorance.

The third ſhift is their *ignorance*, and want of learning. They ſay they are no ſchollers, nor book-learned. And therefore, howſoeuer theſe things they are ac-

accuſed of, would be ſcarſe tolerable in others, yet in them they are very excuſable. For the diſcouery of this deceit, we muſt vnderſtand, that there is a twofold *ignorance*. A *plaine* & *ſimple* ignorance, & alſo a wilfull & affected. The plain & ſimple ignorãce, though it may extenuate, yet it cannot altogether excuſe. The ignorance of thy princes Lawes will not excuſe thee in his Court, and thinkeſt thou that in Gods court, who is farre ſeuerer then any mortall wight, the plea of ignorance ſhall be heard? for as the *Princes* lawes are printed and publiſhed, & therfore may be knowne, vnleſſe we bee either careleſſe or wilfull; ſo alſo are Gods. Art thou then ignorant? the fault is thine owne, it cannot therefore ſaue thee harmles. No, the ſeruãt not knowing his Maſters wil muſt be betẽ with ſome ſtripes, if he do it not, thogh not with ſo many, as hee, that knowng it, does it not. But yet, if his ignorance, be the 2. kind of ignorance, *wilfull*, & *affectẽd*, then he ſhall be beten with as many, if not more: for this kind of ignorance increaſeth the ſin rather, then any whit leſſens it, & here, as in the caſe of drunkennes, dubble puniſhment is worthily deſerued; becauſe they do willingly ſhut their owne eies that they might not ſee, and do of ſet purpoſe, nuzzle themſelues in ignorance, though the light on enery ſide incompaſſe them, thinking therby to procure to themſelues a liberty of ſinning, without guiltineſſe. But they are deceiued: heere truely hath place that ſaying, *The ignorance of the truth can be no excuſe to ſaue their condemnation, who had they had a will to ſeeke the truth, might eaſily haue had the skill to finde it.* They double their guiltineſſe,

Excuſat a tãto ſed non a toto.

Luc, 12. 47. 48.

Auth. op. imperfect. in Math. hom. 44. Nec poteſt eſſe excuſatio condemnationis ignorãtia veritatis, quibus fuit inueniendi facultas, ſi fuiſſet quarendi voluntas.

they twiſt the bonds of their iniquities ſtronger, and adde further weight to their ſinne, when they think to make it lighter. To this purpoſe *Thomas* the *ſchoolman* ſpeaketh very iudiciouſly, thus. *Sometimes it happeneth that ignorance is directly, and in it ſelfe, voluntarie, as when one is willingly ignorant, that hee might ſinne the more freelie. And ſuch ignorance ſeemeth to increaſe our voluntarines, and ſo our ſinne: for it proceedeth altogether from the intention of the will ſet vpon ſinning, that a man will willingly ſuffer the dammage of ignorance, to enioy the freedome of ſinning.*

2.2.q. 76.ar. 4. *Contingit quandoq; quod ignorantia directe, et per ſe ſit voluntaria, ſicut cum aliquis ſua ſponte neſcit, vt liberius peccet. Et talis ignorantia vt agere voluntarium et peccatum. Ex intentione n. voluntatis ad peccandum prouenit, quod aliquis vult ſubire ignorantiæ dãnum propter libertatem peccandi.*

Chap. XIII.

Of the deceit of the heart in tranſlating the ſinne from our ſelues vpon ſome other cauſe.

4. Tranſlatiõ vpon others.

THE *fourth* deceitfull tricke in cleering our ſelues, when guilty, is that of *Tranſlation*, when by laying the fault vpon ſome other cauſe, we would altogether disburden our ſelues thereof. Wherein the heart of man is ſo ſubtle, that if it can finde out any other thing or perſon, that in the leaſt ſort may ſeeme to be but the leaſt peece of an occaſion, that ſhall bee ſufficient to free it ſelfe of all manner of blame. *Harpaſte* a blind woman in *Seneca*, would not yet be perſwaded that ſhe was blind, but found fault with the houſe wherin ſhe was, as being ouer-darke: ſo fareth it with vs in our ſpirituall blindneſſe, and other ſuch like defects, hard is it if wee finde not out ſome-

Epiſt. 50. Neſcit ſe cæcam, ſubinde rogat pædagogum, vt migret. Ait domum tenebroſi eſſe.

ſomthing, that muſt eaſe vs of all the burden of the blame.

As firſt of all, how vſuall is that tranſlation vpon the fleſh. O ſay the prophane, as of olde in *Auſtens* time, ſo ſtill when charged with their wickedneſſe; *not we, but the fleſh*, We of our ſelues haue good wils to doe otherwiſe, we like, and approue of the beſt things, but the *fleſh* ouermaſters vs, that as a violent ſtreame carries vs awaie. And therefore wee truſt we may ſay with *Paul*, *It is no more we that do it, but ſinne that dwelleth in vs*: but this is a groſſe deceit.

1. Vpon the fleſh. *Multi concupiſcentijs carnalibus victi committunt quæ facinora, et immundicijs tam peſſimis voluntantur, quas turpe eſt etiam dicere, et dicunt ſibi ſita verba Apoſtoli, non ego &c. Aug.* Phil. 3.

For firſt they ſhould conſider who *Paul* was that vſed theſe words, and of what ſinnes, not *open* and *groſſe*, from which euen his *Phariſaiſme* was free, but of *inward infirmities*, whereby he felt the perfection of his good workes to bee hindered. How ſhamefull then is it to bring that in defence of open ſcandalls, which is ſpoken concerning priuie and ſecret infirmities?

Againe none can ſay concerning their ſins, that they are not theirs, but the *fleſhes*, ſaue they, who beſides the *fleſh* haue the *ſpirit* incountring the *fleſh*. But in theſe kind of men, in whoſe mouths this excuſe is ſo ordinarie, there is no ſtrife at all betwixt the *ſpirit* and the *fleſh*. For they are nothing but *fleſh*, neither is there any thing in them but corruption. Therfore it is an idle ſpeech for them to ſay, *not wee but the fleſh*, that is, *not wee, but we*. For what elſe are they but *fleſh*, in vnderſtanding, memorie, will, affections, ſoule, and bodie, &c? But yet when they are to commit ſome ſin, they feel ſome reſiſtance. True:

The differēce of the combat in the vnregenerate from that which is in the regenerate.

Rom, 7.22.

but this reſiſtance is not from the *mind renewed*, and ſo conſenting vnto, and delighting in the Law, as holy and good, as in *Paul*; but from the *minde onely inlightened*, to ſee the fearefull puniſhments, that ſhal follow vpon the ſin. And hence it is that the combat in the regenerate is in the ſame faculties of the ſoule, betwixt the will and the will, the affections and affections; becauſe as euery part of their ſoule is partly carnall, partly ſpirituall, ſo alſo the will & affections. Whence it comes to paſſe, that when the renewed part, of the will carries vs to *good*, the vnregenerate part, that is the *fleſh*, ſwaies vs to *euill*. But the combat in the vnregenerate, is betwixt *diuers* faculties of the ſoule; as betwixt the vnderſtanding and the will, betwixt the conſcience and the affections: The will and affections of an vngodly man doe not holde backe, or make any reſiſtance, when hee is tempted to ſinne: for they are wholly carnall, and haue not either the leaſt hatred of the ſinne forbidden, or loue of the Law forbidding it,

Iob, 15, 16.

and therefore they are ſet a gogge, and *drinke in iniquitie, as the fiſh doth water*: but onely his conſcience, inlightned by God to ſee the terror of the puniſhment, cauſeth a demurre to bee made. *Herod* in his inceſt may feele inwardly ſome obiections alleaged againſt it, but yet he loues his inceſt with al his hart and in like manner hates the ſeuenth commaundement forbidding it, and wiſhes with all his heart there were no ſuch commandement. Thoſe obiections therfore are made not by his will delighting in the Law, and ſo ſaying; *How can I do this and ſinne againſt God?* but by the *minde* terrified with the threat-

threatenings of the Law. The *voice* of *Dauids* conflict with himselfe in his adulterie was this, *I consent to the Law, that it is most holy and iust in forbidding adulterie, and therefore I cannot wholly giue my assent to this adulterie.* The voice of *Herods* strife in his incest is this, *I consent to the Law that it is true in threatening incest with the curse of God, and feele terror in the apprehension of it.* So that the opposition which the *regenerate* make against sinne, is from the apprehension of the *goodnesse* of the *commandement*: the opposition of the vnregenerate, from the apprehension of the truth of the threatening: the former from *loue*, the latter from *feare*.

Sed illud [bonũ] placebat et vincebat: hoc [malum] libebat et vinciebat. Aug. confess. l. 8. c. 5.

Now though this bee sufficient to discouer this deceit to those that will deale faithfully with themselues, in the examination of their owne hearts: yet, for the further stopping of the mouth of iniquitie, that excellent speech of the *Apostle* is to be remembred, *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that ye cannot doe the same things that ye would.* Where the flesh is resisted by the spirit, it neuer wholly preuailes, but in spite of it teeth is broken of her will, it cannot doe that it would, but in these men the flesh doeth whatsoeuer it would; the *action* of sinne is as ready as the *temptation*; they liue, they lye, they wallow, and tumble themselues in their sinnes; they make a daily trade of their vncleannesse, prophanenesse, worldlinesse: shall any man now perswade mee that the spirit is in them, struggling with the flesh? Certainely if there were but the least dramme of the spirit to resist, the flesh

Gal, 5, 17.

should

ſhould not ſinne thus freely, without interruption: it ſhould not alwaies hold the reines, and ſit at the helme. *I beate my body*, that is, I moleſt and vexe the fleſh, *the olde Adam*, that is in me, and marke what followes, *I bring it in ſubiection*. Where then the fleſh alwaies flouriſheth and triumpheth, and is neuer brought vnder, there neuer is any true reſiſtance, there is no ſpirit, the aduerſarie that ſhould trouble it.

1 Cor, 9. 27. cleered.

Obiect. But it will be ſaid, did not *Dauid* in his adulterie do that which his fleſhly will would? *Anſ.* No; not *whollie*, not *fullie*. For firſt of all, by reaſon of the reſiſtance of the ſpirit, hee could not take that fulneſſe of pleaſure, which a *venereous Epicure* would. Further, the fleſh would haue had him ſlept ſecurely, and gone on ſtoutly ſtill in that ſin, and to haue done as much to others, as to *Bathſheba*, but becauſe of the contradiction of the ſpirit gainſaying the fleſh, he could not ſo bleſſe his ſoule in his ſinne, hee could not lye tumbling in his mire, but was forced to riſe vp, and waſh himſelfe in the waters of repentance. And wilt thou, that after thy ſitting downe to ſinne, neuer riſeſt againe, vnleſſe it bee as thoſe Iſraelites, that *ſate downe to eat and drinke, and roſe vp to play*, that is to the doing of ſome worſe matter, wilt thou plead the combat of the *fleſh*, and the *ſpirit*? Excellently S^t. *Auſtin. The fleſh luſteth againſt the ſpirit. If the ſpirit doe not alſo luſt againſt the fleſh, then commit adultery: For what ſhould hinder? But if the ſpirit luſt againſt the fleſh, then I may ſee thee indeed ſhrewdly aſſaulted, wholly vanquiſhed I cannot.*

Exod, 32. 6. *Caro concupiſcit aduerſus ſpiritum, ſi non cõcupiſcet et ſpiritus contra carnẽ fac adulterium. Si autem ſpiritus concupiſcit aduerſus carnẽ, luctam video, victum non video. In euang. ſin Iohſer. 43.*

Well

Well then the *vnregenerate* cannot excuſe their ſinnes by the fleſh, becauſe the fleſh, and they being al one, in accuſing the fleſh, they accuſe themſelues. What then? may the regenerate? Neither: for whereas the *fleſh* in them is onely a *ſlaue* and *captiue*, deadly wounded by God, at firſt conuerſion, and daily awed by the contrariety of the *ſpirit*, that they yet ſhould be foyled by the *fleſh*, that the *fleſh* ſhould ſo farre preuaile with them, as to bring forth the fruits of diſobedience, this ſeemeth rather to adde, then any whit to diminiſh of their ſin: for as for the wicked, they are nothing but *fleſh*, they haue no aduerſarie to the fleſh in themſelues, that might buckle with it: but the godly they haue the *ſpirit*, which of it ſelfe as *Chriſt* ſaies, is *prompt and ready*, but that wee by our ſloth and negligence diſable it. Therefore the Scripture vpon theſe grounds exhorts the godly to good duties, becauſe of the regeneration of their nature, whereby they are in ſome meaſure inabled to ſubdue their corruption, and ſo to performe obedience; as S. *Iames*, hauing made mention of our new birth: *Of his owne will begat he vs, by the word of truth*, thereupon inferreth, *Wherefore let euery man be ſwift to heare, ſlow to ſpeake, &c.* And S. *Peter*, hauing exhorted to *loue one another, with a pure heart feruently*, annexeth this reaſon, *Being borne a new, not of mortall ſeed*, but immortall &c. Now it is ſhameful for a man, that hath ſtrength, & is furniſhed with weapons, to ſuffer the theefe to take his purſe from him: ſo is it for the regenerate man, whom God in his regeneration hath indued with ſpirituall life, and ſtrength, whereby he might be able to ſtriue againſt and

Math. 26.

Iam. 1. 18. 19.

1. Pet. 1, 22, 23

and make his part good with the fleſh, to ſuffer it to robbe him of any ſpirituall grace. Specially when as the fleſh in them is as an vnderling, cruſhed & trod vnder their feete. What a ſhame is this for a man to be ouercome by his baſe vaſſall, who was once alredy before ouercome by himſelfe. This therefore is matter of humiliation, and deeper aggrauation of our ſinnes, that God hauing diſarmed the *fleſh*, and ſubiected it to vs, yet we by our fauouring of it, as the *Iſraelites* the *Canaanites*, haue nouriſhed a ſnake in our owne boſomes, and haue ſuffered it to grow to that head, that it ſhould bee ready to ouertop vs. Therfore the Apoſtle dot hnot extenuate but aggrauate the factions of the *Corinthians*, by this, that theſe things came from the *fleſh* in them, and were fruites of their *carnalitie*. Therefore hee ſaies by way of vpbraiding, *yee are yet carnall*. Mans deceitfull heart would haue holpen the matter with this, Alaſſe! though we be regenerate, yet wee are ſtill alſo carnall in part: and the *fleſh* will bee working. But the holy Ghoſt retorts it thus: as you are naturally carnall, ſo by your new birth, yee now are become ſpirituall: what a ſhame then is this for you, that the ſpirit performes his office no better in quelling the fleſh, that the fleſh is ſtill ſo luſty and liuely in you, that one would thinke you were wholly carnall and not ſpirituall at all, that after ſo long a time of your regeneration, you are *yet* ſo carnall, the *fleſh* ſtill carries ſo ſtrong a hand ouer you. This ſhifting then of the fault to the fleſh, is idle, whether in the wicked, or in the Godly.

1 Cor, 3. 3.

2. Vpon the times.

The *ſecond tranſlation* of ſinne is vpon the *times*, and

and *places*, where we liue, and the wickednes of men with whom we conuerse. Because the times generally are so corrupt and euill, therefore we thinke if we be corrupt in them, the fault is not *ours*, but the *times*. S. *Pauls* argument is cleane contrary, *Redeeming the time, because the daies be euill.* The badnesse of the times did not serue with S. *Paul* for a cloake to excuse our conformitie to the times, in wasting our time wickedly, as others doe; but as a spurre to excite vs to bee so much the more carefull of our selues, not to be swaied with the common streame, in the idle and prodigall expense of our time, but to rescue it out of the hands of sinfull vanities, and to spend it wholly for the good of our owne souls. And good reason haue we to make this vse of the corruption of the times; for, if the aire be generally infectious, had we not need to be so much the more strict in our diet, and carefull in the vse of wholesome preseruatiues? Surely the worse the times are, the neerer grow they to their ende, and therefore so much the more apprehensiue ought we to be of the occasions of good, bycause the *daie*, in which onely wee can worke, is declining apace, and that fearfull *night* approacheth wherein none can worke.

Ephes, 5, 16.

But yet, for all this, it is no lesse vsuall for men to vse this excuse in defence of their owne enormities now, then it hath beene heeretofore. *Seneca* sheweth how in his time many would be ready to pleade thus for themselues, *I am not ambitious: but no man can liue otherwise in Rome. I am not prodigally sumptuous; but the city will put a man to great charges. It is not my fault that as yet I am not entred into a setled course of life.*

Non ego sum ambitiosus: sed nemo Romæ aliter viuere potest. non ego sũptuos. sed vrbs ipsa magnas impensas exigit. Non est meum vitium, &c.

life. It is my youth and hot bloud that doth this. But as he excellently addeth, *Why do we deceiue our ſelues? This euill is not from without, from any extrinſecall cauſe, it is within vs; it ſtickes in our very bowels.* If we liued elſewhere, in other places, and companies, vnleſſe our hearts within were changed, we ſhould ſtil bee the ſame men. For, that it is not in the place, that we are thus and thus peruerted, will appeare euidently, if we caſt our eies vpon others, that haue liued in as euill times and places, and yet like fiſhes, reteining their ſweetneſſe in the ſalt ſea, like *Sa'amanders*, vnſcorched in the fire. It matters not ſo much how great the fire bee which lighteth vpon a place, as of what quality the thing is, whereon it lighteth: for euen a great deale of fire falling vpon hard and ſolide ſubſtances would not once kindle, and a little ſparkle in drie chippie combuſtible matter hath quickly burnt vp all. So it skils not ſo much what the *place* bee, as what the mind. Mindes well diſpoſed, and carefully watching ouer themſelues haue continued in the corrupteſt places without ſpot, as *Ioſeph*, *Nehemiah*, *Daniel*, *Obadiah* in the courts of *Pharaoh*, *Artaxerxes*, *Nebuchadnezer*, *Ahab*; and S. *Paul* maketh mention of *Saints* in *Neroes* court, that monſter of nature. Contrarily, the mind being ſecure, or otherwiſe ill diſpoſed, the beſt places haue beene no priuiledges againſt ſinne. Witneſſe *Adam*, that ſinned in *Paradiſe*, the *Deuill*, that fell in *Heauen*, in Gods own court. Lo *falling* in *Gods court*, and *ſtanding* in *Neroes*. *Lot* continued chaſt in filthie *Sodome*, and yet fell grieuouſly in the ſolitary & retired *mountaine*: vniuſtly then are *places* charged.

As

Quid nos decipimus? non eſt extrinſecus hoc malum, intra nos eſt, in viſceribus ipſis hæret.

Ignis non refert quam magnus, ſed quò incidat: nam etiã maximum ſolida non recepiũt; rurſus arida, et corripi facilia ſcintillam quoque fouens vſq; ad incendium. Sen. ep. 18

Philip. 4. 22.

Lot in peruerſa ciuitate iuſtus in monte peccauit.

As vniuſtly, in the 3. place, are our *callings*, & the imployment, of them; which, ſay many, are ſuch, that they muſt needs neglect the kingdom of God in praier, reading, meditation, ſanctificatiõ of the Saboths; which if to doe be ſin, not *they* but their *callings* muſt be called into queſtion. But we muſt know that no *calling* is a *calling away* frõ God, no *vocation* is an *auocation* from godlines: but as our *Sauior* ſpeakes of the *Sabaoth*, ſo alſo may it be ſaid of our *callings*, *Man was not made for callings, but callings for man*, that is, for his good, not for his hurt or hinderance of his ſoul. Certaine therfore it is that this is but a deceitful excuſe: for *Danid*, & *Daniel* takẽ vp with the many, & waighty affairs of ciuil gouernment (alas, what are thy occaſions to theirs) they yet could find leyſure to pray thriſe a day. And tel me, thou, who thus pleadeſt the troubleſom diſtractiõs of thy calling, do they ſo poſſeſſe thee, that thou canſt neither ſleepe, nor eat and drinke? for all thy buſineſſes, I dare ſay, thou doſt not wholy depriue thy ſelfe of theſe neceſſary comforts. And art thou yet to learn, that theſe are not ſo neceſſary for the body, but the exerciſes of Gods ſeruice are as neceſſary euery way for the ſoul? Remẽber the examples of the woman of *Samaria*, leauing her pitcher at the well, and of the ſhepherds, leauing their flocks for the buſines of Chriſt; & learn by them that our *particular* callings muſt giue place to the *generall* calling of *Chriſtianity*. And good reaſõ. One kindnes deſerues another. Our general calling of *Chriſtianity* is not ſo vniuſt, as to ſeize ordinarily vpon al the time of our *particular* callings: therefore *Chriſt* will rather rob his eies of ſleepe, & pray all night, then, by praying

3. Vpon our callings.

Mar. 2. 27.

Iohn. 4. 28.
Luc. 2. 15.

Mat. 14. 23.
Luc. 6. 12.

ing al the day time, rob his *perſonall* calling of it due time: Why then ſhould our *particular* callings be ſo vnkind as to encroach vpon our *generall* calling, and to take from it that little time of the *morning* & *euening*, not content with her owne ſo large allowance: like the rich man in *Nathans* parable, that ſtole from the poore man his one onely ſheepe, hauing many of his owne. It had beene more tolerable for the poore man, to haue taken one of the rich mans. And of the two it is more allowable for the *generall* calling, to make bold with the time of our *perſonal*, then contrarily: both becauſe our *general* calling hath not the *tithe* of that time which the *perſonall* hath, as alſo, becauſe the workes of this calling are farre more worthy and excellent, as thoſe which directly and immediately reſpect God himſelfe. And yet thou wouldeſt not allow this for a iuſt excuſe in him, that all the ſixe daies hath neglected his particular calling, that he did attend, all that while, praier, reading, meditation. How then ſhould thine owne neglect of Gods ſeruice vpon the *Sabaoth*, and the *mornings* and *eueuings* of other daies bee excuſed, thinkeſt thou by the following of thy worldly occaſions? for as vnder pretence of praier and meditation wee may not become *Monks*, and wholly giue ouer our occaſions in the worlde: ſo neither, vnder pretence of our worldly occaſions, may we become prophane *worldlings*, and whollie forſake the worſhip of God.

4. Vpon condition of life.

Others blame the *condition* of their *life*, O ſay they wee are poore men, that haue nothing to liue by, ſaue theſe hands. Can we needy handicrafts men, or

or poore labourers be *diuines?* Yea so much the rather, saies *Chrysostome*, may you practise true *diuinitie*. When wrath, enuy, and other such like corruptions should be curbed, doth pouerty then let thee? or are riches able to master, and mortifie such affections? Doth pouerty hinder thee from being humble, sober, temperate, watchfull in praier? or is it not rather a great furtherance to thee in all these? Doth not pouerty serue to tame, and meeken thee, to take downe thy pride, to pricke thee to prayer? Or what vertue is there that needeth money for the practice thereof? Thou wilt say liberality: yea but euen this vertue also, saith that Father, hath shined more brightly by reason of pouerty. The poore widdows two mites were a better alms, then all the rest of the richer sort. See then how thou slanderest thy pouerty, the mistresse of so many vertues. Remember S. *Paul* a poore *tent-maker*, and yet no lesse holy in his *shop* among his *tents*, then in his *studie* among his *bookes* and *parchments*; and by his example learne how thy shop may bee vsed euen as an oratorie, or place of greatest deuotion. Neuer tell me thy handy labours abstract thy minde from heauenly meditations. *Paul* a *tent-maker*, working with his hands, could yet say, *Our conuersation is in heauen*. Neuer complaine of the pinches of pouerty, that they lay thee open to the Deuils temptations. Who euer richer them *Adam* in *Paradise?* Who euer poorer then *Iob* on the *dunghill?* yet in *Paradise*, *Sathan* foyled *Adam:* in the *dunghill*, *Iob* foyled *Sathan*.

πῶς δυνήσομαι γειροτέχνης ὢν κ. πένης φιλοσοφεῖν; Chrysost. hom. 22. ad pop. Ant.

Acts, 18, 3.

2. Tim. 4. 13. Ὡς ἐν μοναστηρίῳ τῷ ἐργαστηρίῳ δυνήσῃ καθέζεσθαι.

Philip. 3. 20.

Well, if the fault bee onely in pouerty, and not in thine owne corruption, then giue thee a more libe-

rall portion of these outward thinges, and we shall see thee mend presently. And so happily thou persuadest thy selfe. But how *deceitfully*, the miserable experience of others may teach thee, who, of poore becomming rich, haue, withall, of naught become worse.

5. Vpon outward occasions.

In the fift place ye shall heare some transferring the fault vpon the *outward occasions*, whereby they were entised to sinne; not considering that the outward obiects themselues are dumbe, and say nothing, and that it is only their owne corruption that entiseth them. For they that haue *made a couenant with their eies*, as did *Iob*, they can looke vpon the wine, *when it sprinkleth in the glasse*, and not *inordinately long* to drinke, they can behold faire, and beautifull women, and yet not *intemperately lust* after them. They, that haue *put the knife* of mortification *to their throates*, can sit at a rulers table swimming with all manner of dainties, and yet not exceede the boundes of sobriety. What? must the *table* be accused? no, thine owne *appetite, thrust* (saith *Salomon*) *thy knife*, not into the table, but *into thine owne throate*. So, must *women* be taken away? noe, but thine owne *eye*, that is the corruption in thine eie, saith our Sauiour. This causeth thee to offend. *Chrysostome* hauing said, *the beauty of a woman is a great snare*, presently corrects himselfe, *nay rather*, saith he, *not a womans beauty, but a mans lusting looke. Let vs not accuse the thinges, but our selues, let vs not say, let there be no women, but let there not be adulterie, and fornication; neither let vs say, let there not be a belly, but, let there not be gluttonie*; &c.

γελοῖον δὲ τὸ αἰτιᾶσθαι τὰ ἐκτὸς, ἀλλὰ μὴ αὐτὴν εὐθήρατον ὄντα ὑπὸ τῶν τοιούτων. *Arist. eth. 3.*

Iob. 31.

Pro. 23. 2.

Math. 18. 9.

Ad pop. Ant. hom. 15.

Sixtly,

Sixtly, Many there are that father their sinnes vpon the *Diuell*. It may be indeed the *Diuell* was the *father begetting*: but, for all that, their *owne naughtie heartes* might well enough bee the *mothers conceiuing*, and bringing them foorth. And what could *that father* haue done without *this mother*? The Deuill cannot preuaile against vs, but by the helpe of our owne corruption. Hee might strike fire long enough, ere there would be any burning, did not we finde him tinder. Therefore *S. Iames* saies, *euery man, when he is tempted, is entised, and drawen away by his owne concupiscense*, though yet the *Deuill* haue a hand, and that no small one, in tempting of vs. Yet because he doth only *allure* vs, and laie baites for vs, but not *constraine* vs, he hath only a *persuading sleight*, not an *inforcing might*, he cannot make vs sinne against our wils, because our owne concupiscense carieth the chiefest stroke; therefore he so speaketh, *Euery man is tempted*, not by the *Diuell*, but *by his owne concupiscense*. And therefore, howsoeuer the same *Sathan*, that tempted *Dauid* to number the people, had his finger also, in all likelihood, in that matter of *Vriah*, yet *Dauid* accuseth, not *Sathan*, but his owne corruption, *In sinne was I conceiued*. But let vs heare what *S. Austen* saith to such, as thus excuse themselues. *If Sathan*, saith he, *only* spake, and God held his peace, then mightest thou haue some matter of excuse. But now thine eares are set in the midst betwixt gods admonitions on the one side, and Sathans suggestions on the other side, why doe they incline themselues, to these and turne away from those. Sathan ceaseth not

6. Vpon the Diuell,

Iames. 1. 14.

Astutiam suadendi, non potentiam cogendi habet. August. in Psal. 91.

Si Satanas loqueretur & taceret Deus haberes vnde te excusares. Modo aures tuæ positæ sunt inter monentē Deū, & suggerentem Satanam, quare huc sic ductuntur, hinc auertuntur. non cessat Satanas suadere malum: sed nec cessat Deus admonere bonū.

not to perſuade that which is euil: but neither doth God ceaſe to aduiſe vs that which is good. If by the perſuaſion of Sathan thou haſt done any euill, let Sathan goe, accuſe thy ſelfe, that thou maiſt by this accuſing of thy ſelfe obtaine Gods pardon. Deſireſt thou to accuſe him that can haue noe pardon? Accuſe thy ſelfe, & thou ſhalt forthwith be pardoned.

Seuenthly, Others there are that flee vp into the heauen, and there flie vpon the *ſtarres*, and *conſtellations*. Such, *Auſten* complained of, that, giuing eare to the deceites of the *Aſtrologians*, bought death of them with their money, *deerely*, meane time contemning life, offered them by *Chriſt*, *freely*. The vſuall plea of theſe men was, in their adulteries, to accuſe *Venus*, in their murthers, *Mars*. *Belike then*, ſaith *Auſten*, very ſweetely ſcoffing at them, *Venus is the adultereſſe, not thou, Mars the murtherer, not thou. But take thou heede leaſt thou thy ſelfe be damned in ſtead of Mars, and Venus. If the Aſtrologian himſelfe ſhould take his owne wife in wanton behauiour with other men, will he not diſcipline her, and correct her for it? let her then ſee, if ſhee can tell him, that Venus is to be beaten, and not ſhe.*

Eightly, Others yet, being more audacious, aſcend higher, and goe beyond the ſtarres euen to *God* himſelfe, to charge him with their ſinnes. Thus did *Adam*, when he ſaid in defence of his owne eating, *the woman* thou *gaueſt me*, *ſhe gaue me it*, cloſely taxing God himſelfe, as if he ſhould haue ſaid, vnleſſe thou hadſt giuen me this companion, I had not eaten. *Saint Iames* ſeemes to aime at theſe, when he ſaith, *let no man when he is tempted ſay he is tempted of*

Si aliquid perſuadet Satanas, non facit, dimittite Satanam, accuſate, vt ſatisfaciatis Deo. Veniam meretur. Expiat culpam qui ſatisfaciendo emendat. Quis habet veniam? is accuſat & accuſatio indulgentia.

7 Vpon Conſtellations.

Pſal. 31 & 140. Mathematicos vbi fabulas laqueorum ſuorum vendit, vt non velit ſuaui compactor mortem. Emit eorum mortem a mathematico preſto, qui contemſit vitam a Xto gratis. Mars ergo homicida non tuus & Venus adultera, non tua vitia ſint pro Marte & Venere tuis meritis.

Nonne arripit verberat & da diſciplinam in domo ſua. Reſpondeat illi Vxor ſi poteſt. Venerem cede.

8 Vpon God *Iames* 1.13.

of God. God, that hateth, forbiddeth, threatneth, puniſheth ſinne, can he poſſibly tempt vnto ſinne? yea, but thou ſaieſt he decreed my ſinne, for nothing comes to paſſe, without his will. The *ſecond* cauſes moue not, vnleſſe they bee mooued by the *firſt*. *Anſwer*, The *firſt* cauſe is not the cauſe of the *errour* that is in the motion of the *ſecond*, though it be the cauſe of the *motion*. As in the wheeles of a clocke, the principall wheele, with it's motion, turnes about the lower, yet if there be any error in the motion of the lower, it is no cauſe at all therof. Now ſinne is not properly any *motion*, but an *errour* in the motion of thy heart. Gods will being the firſt cauſe, is the cauſe of thy hearts motion, *for in him we liue, moone, and haue our being*, but if there be any ſinne, any errour in the motion, thine owne will is the cauſe thereof. For all that God hath to doe about it, is his *voluntarie permiſſion*, whereby he, withdrawing his grace from thee, leaueth thee to thy ſelfe, as not beeing bounde vnto thee. He doth not vrge thee, or preſſe thee vnto ſinne. He doth not infuſe, or inſtill into thy minde any wicked motions, as doth *Sathan*. He only ſetteth the baite, or the net, and doth not reſtraine thy concupicenſe from carring thee to it: for he owes thee no ſuch ſeruice: but he doth not take poles, as Sathan doeth, and driue thee violently into the net. And yet if *Sathans temptation* could not excuſe *Adam*, how much leſſe then *gods deſertion*. Acts 17.

The *laſt* traſlation, which now I will ſpeake of, is vpon our *brethren*, whom if, in any ſort, wee can drawe into the ſociety of the ſame ſinne, with our 9 Vpon our brethren, their

selues, we thinke presently our selues sufficiently discharged. Now we lay the fault vpon our brethren diuerse waies.

1 Importunitie of persuasion, or intreaty.

1 Vpon their *counsell*, *persuasion*, or *intreatie*, specially if importunate. Thus we shall heare manie say, such a one he persuaded me, he gaue me ill counsell, he importuned me, and would neuer giue ouer till I had yeelded. This is rife in theeues mouthes, going to execution, ô if it had not binne for such a one, I had neuer come to this. I may thanke him. Nay thou maiest thanke thine owne naughty heart, so fit a prey for euill counsell. Thus *Adam*, in the beginning, laid the fault vpon his wife, and she vpon the serpent. Whereas indeede it was not so much, the serpents *wordes*, as her owne *eares*, so greedily bibbing in the poison of his wordes, which she should haue blamed. *Aaron* also was cunning in this kinde of *translation*, when being chalenged by *Moses* for his sinne, in makinge the golden calfe, he put it off to the people, *Thou knowest this people is set vpon mischiefe, and they said vnto mee, Make vs gods.* Thus *Aaron* thought hee had ridde his handes of this sinne, but the scripture settes it faster on him, then that euer such shiftes should take it of, *Aaron made them naked.* Here also was *Pilates* deceit in washing his handes, thinking all the blame stucke in the *high priestes*, and the rest of the *Iewes*, that so vrged him with their clamorous importunity. *Saul* likewise had this excuse ready at his fingers endes, *the people haue spared* &c. And when yet *Samuel* againe vrged him, *wherefore hast thou not obeyed the voice of the Lord?* he still held him close

Exod 32.22.

1. Sam. 15. 15. Vers. 19.

cloſe to this defence, *yea*, ſaith he, *I haue obeyed, but the people tooke*, &c. till the ſecond replie of *Samuel* wrung from him this holde, and made him ſay, *I haue ſinned, I haue tranſgreſſed the commandement of the Lord, becauſe I feared the people, and obeyed their voice.* Verſ. 20.

2 Vpon the cõmandement, or *example* of our *ſuperiours*. Thus *children*, if they were commanded doing of euill by their *parents*, *ſeruants*, if by their *maſters*, *ſubiects*, if by their *Magiſtrates*, thinke themſelues ſufficiently excuſed. If there be ſinne in that they haue done, they thinke the commander ſhall anſwer to God for it. Thou wittall, would this be a good anſwer before an earthly magiſtrate in caſe of *treaſon*, *felonie*, yea or a farre leſſe matter, to ſay, Sir, my Maſter commanded me? or haſt thou here ſo much witte to ſaue thy ſelfe from the danger of mans law, as not to venture vpon thy ſuperiours commandement? and haſt thou ſo little witte, as to thinke Gods lawes are leſſe ſeuere then mans, that this anſwere, my father, my husband, my maſter, my magiſtrate commanded mee, may ſerue thy turne before Gods tribunall? dareſt thou not ſteale, for all thy maſters commandement, for feare of the *gallowes*? and yet, becauſe of thy maſters commandement, wilt thou dare to prophane the Saboath, without all feare of *hell*? thou thinkeſt that the command of that authority, which is ouer thee, will leſſen thy ſinne. Nay rather it will aggrauate it. For if thou dideſt ſinne of thy ſelfe, without the command of man, then thou diddeſt, *ſimply* reiect gods commandement. Now thou re- 2 Commandement or example.

ieƈteſt it with a farre greater *diſgrace*, and *diſparagement* to God. For beſides reieƈting the onely wiſe God, thou preferreſt before him baſe and fooliſh man. And ſo by this meanes thy ſinne is doubled. For firſt thou ſinneſt in negleƈting Gods word, and ſecondly in regarding mans before it. The authority then of our ſuperiours commandement, or example will little ſtead vs, when God ſhall come to ſkan our ſinne. The *Apoſtle* dehorting the *Corinthians* from fornication, remembreth them of that fearefull iudgement that befell the Iſraelites for this ſinne, three and twenty thouſand of them fell in one day. Now *Moſes* mentions foure and twentie thouſand, wherof 1000 were the chief *princes* of the people, the other three and twenty were thoſe of the inferiour ſort, who fell into this ſinne prouoked by the inſtigation, and example of their *princes*. What thinke wee ſhould be the reaſon that the *Apoſtle* ſhould rather inſiſt in the *ſpeciall* puniſhment of the *people*, then in the common, and *generall* puniſhment both of *Princes* and *people* together? Some of the learned ſay that the *Apoſtle* would hereby teach the *Corinthians*, the ſillineſſe, and weakeneſſe of this excuſe, whereby men vſe to defend thoſe ſinnes, whereunto they were ſwayed by the force of their Gouernors authority, and example. For, though this 23. thouſand of the people had their princes example, euen a whole thouſand of them, going before, and drawing them after, yet they were drawen by them, as well into the ſame puniſhment, the ſame deſtruƈtion, as the ſame ſinne.

1. Cor. 10. 8. cleared.

Iun. par. 2. l. 2. par. 37. Quam frigida & ſenuna ſit eorum defenſio, qui exemplo &c. poſſe ſe tutos putant ſi in maleficia conſenſerint, aut ruerint prater officium ſuum.

3 Vpon the *prouocations* of others, who iniurie, grieue, and exaſperate vs either by word, or deed. As in chafing, and ſwearing it is vſuall, why what ſhould one doe, when he is thus abuſed? ſuch dealing, as this, would anger a very *Saint*. So ſaith the quarrelous, and contentious man, if it were not for my ill neighbours, I ſhould liue more quietly, and peaceably. True; if it were not for one ill neighbour of thine, that is an euill, and naughtie heart, full of gall, and bitterneſſe. *Whence*, ſaith *Iames*, notably meeting with this deceit, *are ſtrifes, and contentions*? O ſaies the deceitfull heart of the wrangler, not from mee, but from ſuch, and ſuch, as prouoke me by their iniuries. No ſaith *Iames*, they are *from the luſtes that fight in your members*. Thou haſt a troubleſome heart, diſtempered with many inordinate paſſions, and that is the cauſe of thy rage, and fury. For many men haue receiued farre greater iniuries with farre leſſe adoe. If the ſea ſhould aſcribe her raging to the windes, it might eaſily bee conuinced, becauſe the ſame windes blowe vpon the riuers, and yet they are quiet. The reaſon then is not the windes, but the vaſtneſſe that is in the ſea it ſelfe, which the little riuers wanting are not diſquieted in like manner with the windes. If thy heart were not ſo vaſt, and great, as it is, it would be nothing ſo turbulent, nor boiſterous, though the windes raged farre more fiercely, then now they doe. Shake cleere water in the glaſſe, and iogge it as much as you will; ſtill it reteineth it cleereneſſe and purity: but let ſuch water wherein there is mudde at the bottome be ſtirred

3 Prouocations.

Iames 4. 1.

red, and presently it will be fæculent, corrupt, and obscure It is the mudde, and mire of thy corrupt affections, that makes thy heart so troublesome, when it is stirred with iniuries. A heart free from this mud, would be free from distemper, though neuer so much tossed and shaken. Then againe; what sense is there in this, that, because men prouoke *thee*, therefore thou must prouoke *God*? what if men anger thee? hast thou no body to wrecke thy anger vpon, but *God*? wouldest thou excuse thy seruant, if being angred, and vexed by some of his fellow-seruantes, he should ease his stomacke vpon thy selfe? and further, what reason is there in this, that, because men hurt thee in thy body, goods, or name, thou must therefore wounde thy selfe in thy soule, and conscience; which thou dost, when, vpon occasion of these iniuries, thou boylest in choler, and swellest in malice against him that wronged thee. What a folly were this, if, being hurt in the hand, we should goe about to help our selues by dashinge out our braines against the walles? Our brother hurteth vs in our estate. This bringes no losse to our soule. But when our reuengefull affections are vp, they bring hurt to our soule, euen the guilt of sinne, in transgressing Gods commandements. Neuer then harpe so much vpon this, *he hath wronged me, thus and thus*. Foole, none wrongs thee but thy self. *He hath takē away this & that*. Fool, thou takest the best thing frō thy selfe. Thou talkest of that which *man taketh* frō thee; but consider withall what *God hath ginen* thee, euen in this his taking away. Man hath taken away some

Chrysost. ad pop. Antioch. hom. 22. ἀφείλατο σοῦ τὴν οὐσίαν; οὐκ ἠδίκησεν εἰς ψυχὴν, ἀλλ' εἰς χρήματα· ἂν δὲ συμπνησικακήσῃς εἰς ψυχὴν ἑαυτὸν ἠδίκησας. &c.

tem-

temporall commoditie: God giueth thee an occasion of increasing thy *spirituall commodities*, in shewing of true patience, humility, meekenes, and such like graces. This which God now *giueth* is farre aboue that, which *man taketh* from thee. And yet, wise man that thou art, because man takes from thee the *lesse*, therefore thou thinkest thou maiest take from thy selfe the *greater*. It is grosse deceit then to excuse our sinnes, manifest wronges to God and our owne soules, by the wronges that others doe vs. That blasphemer in the law, had this excuse, that it was in *heate*, being prouoked by the contention of that other partie. Yet for all that God would haue him stoned to death. So *Moses* transgressiō, at the waters of *Meribah*, was occasioned by the vntowardnes, & rebelliō of the *Israelites*, yet this could not excuse him before God, but, for all that, he must be debarred frō entringinto *Canaan*.

Leuit. 24. 10. 14

Psal. 106. 32. 33.

4 Vpon the *discouragements*, and *hindrances* wee receiue from others, as it were rubbes to vs in the way of godlinesse. O say some concerninge the performance of good duties; if we might be countenanced by authority, holpen by our ministers, set foreward, and hartened by those with whom, and of whom we liue, oh then how zealous should we be? but because we haue so many pinches, and pul-backes this way, we thinke our coldnesse, and backwardnesse in religion not so liable to censure. Thus many people impute their not profiting, to the minister, and the manner of his teaching. And if they had such a minister, oh how should they thriue then. But as he in *Seneca* hauing a thorne in his

4 Discouragements.

De tranquill. animi.

his foote complained of the roughnes of the way, that that was the cauſe of his limping, ſo theſe, hauing thornes in their owne heartes, which make the word vnfruitfull, complaine of the thornes in their miniſters tongues, and make this to be the cauſe of their ſo ſlowe proceedings. Contrarily, many miniſters they blame their people, and thinke that, if their hearers would giue them ſuch incorragements, in regarde of countenance, maintenance, deſire to learne &c, as ſome other people doe their miniſters, they ſhould then performe the worke of the Lord more carefully, and comfortably, then now they doe. But the truth is, the cauſe principally is in our owne corruption, which being not reformed, no incoragements to godlineſſe will much further vs, but being once redreſſed, no diſcoragements can much hinder vs. Therefore, if a good, and throughly mortified Chriſtian ſhould liue vnder one of *Ieroboams* prieſts, or with banniſhed *Dauid* in a *drie deſert, where there were no water*, yet he would thriue in the power of godlines; on the other ſide, an vnſound Chriſtian, though he liued vnder *Chriſts* owne miniſtery, as did *Iudas*, yet he would come to nothing. So a good prophet, as *Moſes*, *Ieremy*, and others, though yoked with neuer ſo crooked a people, would yet thence take occaſion of prouoking their owne zeale. An euill one, though he liued among the *violent* ones, that *take the kingdome of heauen by force*, would yet be cold, and careleſſe. Let vs not then deceiue our ſelues, to lay our owne fault vpon the want of meanes, and ſo indeed vpon God himſelfe. For that wee haue not

Pſal. 63. 1.

Matth. 11. 12.

not thoſe meanes we ſo much ſeeme to deſire, and in the hauing whereof we promiſe our ſelues ſuch great matters of our ſelues; whence is it, but from God, that hath denied thoſe meanes vnto vs? O if we liued vnder ſuch a mans miniſterie, if we enioyed the daily companie of ſuch, and ſuch Chriſtians, how ſhould wee proſper then? why? but God hath not ſo diſpoſed that we ſhould. If there were ſuch neceſſity of, and efficacy in thoſe meanes, as we thinke, he would not withhold them. Thinke we not that God is in ſtead of all meanes to his, abundantly ſupplying them with the preſence of his ſpirit; who as hee was a *little ſanctuary* to his people, when they were diſperſed among the heathen, ſo likewiſe ſtill to vs now a little miniſterie, a little colledge of Chriſtians, when his prouidence hath depriued vs of theſe meanes. But lo an euident conuiction of our deceitfulneſſe of heart. For when we haue thoſe very ſelfe ſame helpes, by the want whereof we excuſed our ſelues, yet our former dulneſſe, and deadneſſe ſtill ſticketh by vs, we are the ſame men that before. And of the deceitfull excuſe of Tranſlation ſo much.

Ezek. 11. 16.

CHAP.

Chap. XIIII.

Of two other deceitfull excuſes of ſinne, and the vſe of the whole.

5. Cuſtome.

THe *fifth* deceitfull excuſe is that of *Cuſtome*. O ſay ſome, when they are rebuked for their ſwearing, idle, and vaine formes of ſpeech, and ſuch like ſinnes, *Truely wee meant no hurt, it is onely a cuſtome we haue got, and cannot now eaſily leaue.* What wretched madneſſe is this, that, becauſe we are come to the very height of ſinne, (for what elſe is cuſtome in ſinne?) wee ſhould therefore think our ſelues priuiledged to ſinne; that cuſtome in ſinne then which nothing increaſeth ſinne more, ſhould be vſed as an extenuation thereof? The *Apoſtle Peter*, when hee would diſſwade vs from the miſpending of our time in ſin, and vanity, thought he could vſe no better argument then this, that heeretofore it hath beene our cuſtome of a long time ſo to doe. 1. Pet. 4. 2. 3. *Hence forward* (ſaith hee) *liue (as much time as remaineth in the fleſh) not after the luſts of men, but after the will of God.* Why? for it is *ſufficient for vs, that wee haue ſpent the time paſt of the life after the luſts of the Gentiles, walking in wantonneſſe, &c.* Lo how he aggrauates their former ſinnes, and ſo perſwades them to deſiſt, becauſe they had ſo long accuſtomed themſelues thereto. Doeſt thou then make a *but* of thy cuſtome? *Oh ſir it is* but a *cuſtome.* Why what canſt thou ſay more againſt thy ſelfe? If thou hadſt ſworne but once in all thy life, it had bin a ſinne hea-

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uy enough to cruſh thee downe into hell: but now when thou telleſt me it is thy daily cuſtome; that thy tongue is traded in this wickednesſe, how now? haſt not thou mended the matter fairly? for ſhame then away with this ſo witleſſe, graceleſſe, and ſhameleſſe an excuſe. Would a theefe or murtherer, being arraigned at the barre, be ſo ſimple as to alleage in their defence, that it hath beene their vſe & cuſtome of a long time to play ſuch reakes: Would not the iudge, ſo much the ſooner, ſend them to the gallowes? If the plea of cuſtome be ſo weake for the defence of theſe ſins before man, why then, as *Chryſoſtome* reaſons, ſhould it not be as inſufficient for the maintenance of ſwearing before Gods tribunall. Though it had beene the Antiochians cuſtome to waſh them in the baths, yet, the king forbidding them, they all left for feare of his diſpleaſure. Wherupon *Chryſoſtome* conuinced them of deceifulnes in the vſe of this excuſe, in pleading the *tyrannie* of cuſtome. Lo, ſaith hee, *you may ſee that where feare is, there our wonted cuſtome is left preſently: feare eaſilie ouermaſters cuſtome, though it bee neuer ſo auncient and neceſſary.* It is not then our cuſtome, but our want of Gods feare, which is the cauſe of our ſwearing. The ſame Father in another place, maketh mention of one, who had got an *ilfauoured faſhion* of mouing his right ſhoulder, when he went, which yet hee corrected, by laying a ſword ouer it, in ſuch manner, that it ſhould be in danger of cutting, if ſo it moued. And ſo, by feare of inciſion, hee taught his ſhoulders better manners and motions. Do thou, who pretendeſt the cuſtome of thy tongue in ſwearing the ſame

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ὁ δὲ χρόνος οὐ πάνυ ἀπολογία, ἀλλὰ διὰ τῆς συνηθείας, ἃ πολλοὶ ἤδη καὶ ἀφεῖλε πολλάκις καὶ ἀφαιρεῖται καθημερινῶς. διὰ τοῦτο καὶ τὸν τῶν Ἀντιοχέων ἔμεινεν λουτρῶν. hom. 19 ad popul. Antioch. hom. 14. ad p. fin.

δεῖξον ὅτι ἔνθα φόβος θεοῦ ἐκλύεται τὸ συνήθειαν καὶ σοφίαν γενέσθαι πολλῶν κακῶν. hom. 7. ad pop. fin.

ἀλλ' ἵνα σωφρονίσῃς αὐτὸν καὶ τὸν ὦμον ἐκεῖνον τὸν ἀηδῶς ἀνακινούμενον.

to thy *tongue*, that he to his *ſhoulder*, and in ſtead of his ſword vſe the ſworde of Gods worde, and Gods iudgments threatned againſt this ſinne, and thou ſhalt eaſily get ridde of this thy euill cuſtome. For, let men ſay what they will, it is nothing but their owne hard hearts, voide of all feare of God and his iudgements, together with their ſloth and negligence, in not ſtriuing againſt their euill cuſtomes, that makes them ſuch ſlaues vnto them.

6. Subtill diſtinctions.

The laſt refuge is to helpe out the matter with ſome *diſtinctions*, and *pretences* of falſe ends, or any ſuch like quirkes. This is the tale-bearers iuſtification of himſelfe, I do it not to diſcredit him, but onely in loue and good-wil. So the wearer of long haire, I doe it not for pride, but onely to hide the deformitie of my eares, or to keepe my head warme. So the good companions, as they call them, that conuerſe familiarly with notorious wicked perſons, we doe it only for honeſt refreſhment, and to winne them by kindneſſe, as *Chriſt* conuerſed with the *Publicanes*, & ſinners. So thoſe *Corinthians*, that were preſent at the idols feaſts; We doe it not in honour of the idol, but only to gratifie our friends, in a thing indifferent, the eating of meats. Thus the Papiſts for their adoration of the creatures, ſay, they performe onely *ſeruice*, but not *worſhip*, which is due to *God* onely. The man of vindictiue ſpirit, can diſtinguiſh betwixt *forgiuing* and *forgetting*, and tell you hee hath forgiuen his enemy, though he haue not forgotten the wrong hee hath done him. *Bradford* in one of his Epiſtles makes mention of one that excuſed ſubſcription to the Popiſh articles being qualified with this limitation

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on, ſo farre forth as they were not againſt the worde of God, beeing indeede all quite contrary thereto. And in this manner he moued *Bradford* & others to ſubſcribe. But a notable example for this deceit was that of the Iſraelites in their oath againſt the giuing of their daughters in marriage to the Beniamites. For when the women of *Iabeſh Gilead* did not ſuffice the Beniamites, and their oath hindred them from giuing any of their owne daughters, they bad them take by force of their owne virgins that ſhould come forth to daunce in *Shiloh*. Why but was not this gainſt their oath? yes, but mark what a fine quirk they found out to elude their oath, and ſo to qualifie the matter, namely that they did not giue them their daughters, but the Beniamites tooke them away. Not much vnlike are theſe ſhifts to couſen the good lawes and oaths, againſt buying of places with monie, as the laying of wagers before hand with thoſe of whom they are to bee had, That wee ſhall not haue ſuch, or ſuch a place. Such alſo was the deceit of thoſe who hauing made truce with their aduerſaries for certaine daies, did yet during the truce make incurſion vpon them in the night, & then defended it, becauſe their truce was onely for daies, not nights. To this head alſo wee may refer that excuſe of our trauailers, who excuſe their kiſſing of the Popes toe, becauſe they doe that honour to him onely as a temporall prince, and not as Pope. But theſe men are not ſo happy in their inuentions, to ſaue their conſcience, as was once one to ſaue his honour; who grudging the Perſian king that honour of falling downe before him, and yet not

Iude 21.

knowing how to auoide it, purposely let fall his ring when he came into the Kings presence, and so excused the matter to himselfe, as though he fell downe only to take vp his ring, and not to worship the king. And diuers such like cranckes as these might bee instanced in. The which indeede are but curteins, we draw before our owne eies, to hide our sin; they are indeed, as the spiders webbe, cunningly wouen, and some slight of witt may there appeare in them, but withall they are as slight as the spiders webbe, they will not indure the breath, and blast of the mouth of God. Doe not then wilfully deceiue thy selfe. But thinke with thy selfe, will these distinctions, prætences & qualifications satisfie my conscience hereafter in the day of trial? And thus much for the harts excusing of our euill actions, as also for the iudgement of our hearts concerning our actions.

Vse. The vse of all this is,

1 1. To teach vs not to be ouer forward in consulting with fleth and bloud, when any thing is to bee done. Who would vse a crooked rule in drawing of lines? Who would go to such a lawyer, whose counsells he knew to be meere deceit and cousonage? If then our hearts vnasked doe offer vs their counsell, let vs suspect it: let vs be as iealous ouer our hearts as we would be ouer a knowne crafty deceiuer.

2. Not to rest secure in the iudgement of our owne hearts. Many blesse themselues in their euill courses, because their seared and senseless consciences, their deceiued and deceiuing hearts doe not checke them. The trecherous selling of *Ioseph* was swallowed downe by his brethren, and did not trou-

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ble them for nigh twenty yeares afterward. The reaſon was, the miſts of corrupt affections dazeled the eies of their minde, and ſo they could not beholde their ſinne in the right forme, but when affliction had remooued theſe miſts of deceit from their eies, then they beheld it, in the right ſhape, moſt ouglie, and monſtrous, and were confounded with the horrour thereof. Had they any reaſon to approue their fact all that while, and to applaud themſelues in it, becauſe of this deceitfull peace of a deceitful heart. O ſaies one, I thanke God I finde quiet and peace in mine owne heart, whatſoeuer ſuch, and ſuch iudge of me for my courſes. But what talkſt thou of peace? or what haſt thou to doe with peace (as *Iehu* ſaid to *Iehoram*) who haſt no other ground to build it vpon, then the deceitfull iudgement of thine owne blinde and bewitched heart? Thou lookeſt in troubled water, and ſeeſt no deformity in thy face. But ſtay till the water be ſetled and cleered, and then thou ſhalt ſee what a filthy miſhapen viſage thou haſt. Tell me tenne yeere hence, or in the day of thy triall, when thy heart ſhall be freed from theſe deceits, & *Chriſt* with the clay and ſpittle of ſome ſharpe affliction ſhall haue ſharpened thy dull eye-ſight, tel me then what peace thou haſt?

3. Since our hearts as we haue ſhewed are ſo deceitfull in excuſing and defending of our ſinnes, it muſt teach vs to labour for the ſpirit of *ingenuity*, for that open, and plaine heart of *Iob* in confeſſing of our ſinnes, that with him we may be able to ſay, *If we haue hid our ſinne as did Adam*, &c. Though our hearts deceiued vs at firſt, to make vs *ſinne*, yet let Iob. 31. 33.

vs not suffer them to deceiue vs further, to make vs to *defend* our sinne. This is to adde deceit to deceit. This is *double* deceitfulnesse, when *single* was too much. Excellently *Austin*, *If thou hast sinned thou art in darkenesse, but by confessing thy darkenesse, thou shalt obtain the illuminatiõ of thy darknes: but by defending thy darkenes thou shalt be darkned in thy darknes. And how wilt thou escape out of double darknes who had so much to doe with single?* And again, " Thou hast " committed a sinne. Let it be confessed, not defen- " ded. If thou wilt take vpon thee the defence of thy " sinne, thou wilt easily be ouercome, &c. For who " art thou to defend thy selfe? Bee thou ready to ac- " cuse thy selfe. Say not, either I haue done nothing, " or no such great matter, or no more then others. If " hauing sinned, thou saist thou hast done nothing, " thou shalt be nothing, thou shalt receiue nothing. " God is ready to giue the pardon. Thou stoppest it " against thy selfe. He I say is ready to giue it. Doe " not thou lay the blocke of thine owne defence, *and iustification against it: but open the bosome of thy confession, and selfe condemnation for it.*

* * *

In Psal. 139. *Mereberis illuminari.*

Et quomodo euades è duplicibus tenebris qui in simplicibus laborabas.

In Psalm. 50. Commissum est, non defendatur, in cõfessionem veniat non defensionem. Adhibes te defensorẽ peccati tui? vinceris.

Quis es, n. vt te defendas? Idoneus esto, ad accusandũ te noli dicere, aut nihil feci, aut quid magnũ feci? aut fecerunt et alij. Si faciendo peccatũ nihil te dicis deliquisse, nihil eris, nihil accipies. Paratus est deus dare indulgentiã, claudis contra te: Ille paratus est dare noli opponere obicem defensionis, sed aperi sinum cõfessionis.

CHAP.

CHAP. XV.

Fiue deceits of the heart in perswading to sinne.

HEtherto of the *first* deceit, which is in *iudging:* the *second* followeth in *perswading.* And that is either to the *doing* of that, which is *euill*, or to the *omitting* of that which is *good.*

2. In perswading,

1. To do euill Where

In the *first* kinde there are diuers *deceits.*

The *first* is to colour grosse sins with mild termes, and so to present it vnto vs, not in it own proper colours, but painted and gilded ouer with some shews of vertue, that it might the more easily winde and insinuate it selfe into our affections. This is like their deceit that dye course cloth in fine colours. Thus *haughtinesse* comes masked in the habit of *magnanimity*, *curiosity* would be taken for the *desire of knowledge*, *ignorance* shrouds it selfe vnder the name of *innocency* and *riotousnesse* shadowes it selfe vnder the title of *liberalitie* saith *Austen.* So likewise pestilent heresie hides it selfe vnder the name of profoūd knowledge, and deepe learning. *Reuel.* 2. 24. *Pride* goes vnder the name of *cleanlinesse* and neatnesse: *Machiauelisme* & worldlines, *Prou.* 23, 4. of *wisedome* and policie: *impudency* of presence of spirit, and *lawfull audacitie*: *rashnes*, of *fortitude*: *timorousnesse*, of *cautelousnesse*: *base niggardlinesse*, of *iust parsimonie*: *drunkennesse*, of *good fellowship*: *couetousnesse*, of *good husbandrie.* And hence is that *deceitfulnesse of riches*, in the parable of the *sower.* How are riches *deceitfull?*

I Deceit, painting of sinne with vertues colours.

Superbia celsitudinem imitatur, curiositas affectare vt. studium scientiæ, ignorantia quoque innocentiæ nomine tegitur. Effusio liberalitatis vmbram obtendit. Conf. l. 2. c. 6. vitia nobis sub virtutis nomine obrepunt. Temeritas sub titulo fortitudinis latet. pro cauto timidus accipitur. Sen. ep. 45.

Aug. in Pſ. 46

full? The deceit is in the couetous rich mans heart, that couers his vnſatiable coueting and deſire of gathring riches with the *gentle* & *honeſt* name of *thrift*, and frugalitie. Thus wrong and iniuſtice deceiues often, vnder the colour, and in the appearance of mercy and compaſsion. As when wee releeue the needy with other folks goods, or (to vſe *Auſtens* example) when wee fauour a poore man hauing an ill cauſe, againſt a rich man hauing a good. In like manner *giddineſſe* carries a bluſh of *zeale*: and *choler*, and furie of *valour*, and manhood. Whence that ſpeech touching the fiery ſpirited man, *He hath mettle in him.* And it is *mettall* indeed, but digged out of the mine-pits of hell, *baſe* and *reprobate* mettall which neuer receiued the image and impreſſe of Gods ſpirit. And yet, as they that haue ill eyes, will miſtake one man for another: ſpecially, when they ſomewhat reſemble one another; though otherwiſe the difference betweene them bee palpable; and ſo ſalute a ſtranger for a friend: ſo our *pore-blinde hearts* deceiued with that ſhadow of reſemblance, which vice ſometimes carrieth of vertue, doe oftentimes imbrace and receiue groſſe vices, in ſteade of glorious vertues. For as the Prince of darkeneſſe, the Diuell doth ſometimes *tranſforme himſelfe into an Angell of light*, and become a *white Diuell*; (for. 1. *Tim.* 4. 1. 3. abſtinence from meates, and marriage, fauouring (one would think) of great mortification, are yet *doctrines of diuels*: ſo alſo can the works of darkneſſe tranſſigure themſelues into the workes of light. Not only thoſe workes of light, whereunto they ſeem to come ſomwhat

what neerer, but euen those, (O strange iugling!) from which they are farthest distant. For *yellow*, or some such *middle* colour to be taken for white, is no such great deceit of the eies: but that *blacke* should bee taken for white, this is a strange deceit indeede. And yet this is the deceit of our hearts to shape out diuerse vices vnto vs, like those vertues, to which they are most extremely contrary. For example, not onely base *dejection* of mind goes vnder the account of true humilitie, but euen *pride* it selfe, as in those that seeke praise by disabling, and dispraysing themselues; as in *Diogenes* treading vpon *Platoes* chayre, and saying, *Plato I trample vpon thy pride*, who therefore worthily had that answere returned him, *Thou trampleſt on Pride with greater pride.* Thus was it in those heretiques in *Pauls* time, so humble, that they would not presume to come to God immediatelie, they would not dare to worship him, but the *Angels.* And yet of these men, in whom humilitie made so great a noyse, the Apostle is not afraide to say, *that they are puft vp in their fleshly mind*: lo a *proud humilitie*. And such is that of the *Papists*, in whipping themselues: for in these things they swerue from the wisedome of the worde, and follow their owne inuentions. And what greater pride, then for a man to thinke himselfe wiser then God, to leaue the direction of his worde, and to exalt his owne fancie aboue it? Thus *Dauid* describeth the proud man. *Thou hast destroied the cursed proud.* But who are these? The next words tells vs, *that doe erre from thy commandements*: And afterward in the same psalm, *ver.* 85. *The proud haue digged pits for me.* But who bee

Col. 2. 18.

Psal. 119 10.

those proud ones? *which conforme not themselues to thy law.* Let there be neuer such shewes of humility, if therein we prefer our owne wils to Gods, it is but pride varnished with some colours of humility. *Peter* no doubt, thought himselfe humble, when hee would not let Christ wash his feet. But this was only the deceitfulnesse of his owne heart. For indeed he was proud in so doing; because, in refusing to obey *Christs* commandement, hee made himselfe wiser then *Christ*. Alike deceitfull was the Baptists humility in refusing to wash Christ, that was *Peters* in refusing to be washed by him. Had wee not neede now to haue our eies in our heads, least otherwise our cunning hearts obtrude vice vpon vs, in steede of vertue? what more effectuall argument can they vse to allure our affections to the loue and liking of sinne, then to set this false glosse vpon it? When the strumpet would entise the younker to commit follie with her, she doth not giue her sinne the right name of filthines which it deserued, for that would haue driuen him away, but shee hangs out the *Iuybush* of a sweet and louely title, therwith inueigling the youth, *Come let vs take our fill of loue, and delight our selues in daliance.* Beastly whoredome is but *loue* and *daliance*. So the *sluggard qualifies* and *mollifies* his shamefull sloath with the sweet name of *peace*, and so lulls himselfe a sleepe in his sinne, *Better is a handfull with quietnesse*, (so hee termes his sloth) *then two handfulls with labour and vexation.* Thus our hearts, bawds for the filthy strumpet, sin, teach hir this tricke of deceitfulnesse, to correct her naturall deformitie, with these artificiall paintings, that so we

Iohn. 13. 8.

Mat. 3.

Prou. 7. 14.

Moderatio ignauiæ d. Sen. ep. 44.

Ecclesiast. 4. 3.

we might be caught the ſooner. But as the heat of the ſunne, or of the fire wil eaſily diſcouer the painting of the harlot, by melting it away: ſo will the heat of gods word, if we bring this painted & trapped ſtrumpet thereto, plainely ſhew, that her beauty came out of the *boxe* of a deceitfull heart. And then when theſe daubings are waſhed off frō this *Iezabell*, that we may ſee her in her owne hue, wee did not ſo much loue hir before, but, as *Ammon* did *Thamar*, wee ſhall twiſe as much loath her afterward.

2. *Deceit*, which our hearts vſe to inſnare vs, is to make ſhow of being very reaſonable, and ſhamefaced, in crauing but a little at our hands; bearing vs in hand, that if this little bee granted, they will reſt contented therewith and wil demand no more. Where in truth there is a double coſenage.

2 Deceit conſiſting of two branches.

1. That there are ſome ſinnes which are but *little ones*. This was part of the *Phariſees leuen*, calling ſome commandements of God but *little commandements*, not much to bee regarded. So now many account *faith* and *troth* to be put *petty* oaths. Fornication is iudged but a *tricke of youth*; Though yet S. *Paul* (to vſe the words of that moſt reuerend man of God) in ſtead of that cloake of naturall infirmity and heat of youth, wherewith we vſe to couer this ſin, puts vpon it a *bloudy cloake* bathed in the bloud of three and twenty thouſand all ſmitten in one day for this ſo light a tricke. And S. *Paul* elſewhere hauing dehorted from fornication and ſome other ſinnes, which our deceitfull hearts vſe to extenuate, addeth this watch-word; *bee not deceiued*. Theſe things

That there are little ſins. Math. 5. 19.

Mr. Knewſtub on 7. cōmand. 1. Cor. 10. 8.

Epheſ. 5. 6.

things are more then tricks, more then matters of sport, or iest: *for, for these things comes the wrath of God vpon the children of disobedience.* What now? are those *little* sinnes, which bring on vs the *great* wrath of so infinite a maiesty? And is it now but a tricke to goe to hell? whether the weight euen of these little sinnes, as it were small sands, will sinke the ship of our soules, as well as our greater and grosser sinnes, as it were the heauier burthens of the shippe. Small leakes in ships, and small breaches in walls, beeing neglected leese both shippes and cities. And such tradesmen, as in their accounts regard not small summes, will quickly prooue banke routs. Disobedience, though in neuer so small matters, as in eating of an apple, gathering a few stickes on the Sabaoth, looking into, and touching of the Arke, is yet in Gods account, no small matters. For how seuerely hath hee punished all these, then which yet what can wee imagine slighter? But it is not the smalnesse of the things that lessens either our obedience, or disobedience. There is the same reason of roundnesse in a small ball, which in a greater one: and so of obedience, or disobedience, in smaller or greater matters. A little thing is little, but faithfulnesse, and so also vnfaithfulnesse in a little, is a great matter. For it is Gods commandement that ties to obedience in lesser things, as well as in greater: and that is despised, as well in the breach of the lesser, as of the greater. Let vs not then thinke that any sinne is little; since the very least are committed against so great a God, and bring vpon vs so great a danger. More by far, in some respects, then do those, which we

Aug. de doctr. Chr. l. 4. Quod minimũ est minimum est: sed in minimo fidelem esse, magnũ est. Nam sicut ratio rotunditatis eadem est in nũmulo exiguo, quae et in magno disco, ita vbi parua iustè geruntur non minuitur iustitiæ magnitudo; hinc Apostolus acriter adeò increpat in re parua. 1. Cor. 6. propter iustitiã, charitatem, quæ in rebus quamlibet paruulis magna sunt.

wee count the greater. For in the greater we ſooner come to the ſight of them, and ſo to repentance for them: whereas in the leſſer, we not diſcerning them, through this deceitfulneſſe of heart, to bee ſinnes at all, goe on in them, without repentance; and ſo, through irrepentance, in the leſſer, lye open to that danger, which by repentance, wee happily eſcaped in the greater.

Frō theſe little ones to bring vs to greater. *Confeſ. l. 8. c. 5. non erat q̄ reſpōderē niſi tātū verba lenta, et ſomnolenta: Modò, eſce modò. ſine paululū. Sed modò, et modò non habebant m dū. et ſine paululis ibat in longum.*

2. Beſides this, there is alſo another deceit, that if we will yeeld to this little, we ſhall no further bee importuned for any more. For howſoeuer the beginnings of ſinne are very *modeſt* and *maydenlike*, and the ſluggard craues *but a little ſleepe, but a little ſlumber*, as *Auſten* in his firſt conuerſion: yet ſinne is of an *incroaching* nature, like the riuers, ſmal at the firſt riſing, it ſpreads, and inlarges it ſelfe in going, as a *gangrene* it creepes on by degrees, from one part to another, till in the ende it haue conſumed the whole. So that grant it but her *little*, and this *little* will quickly come to a great deale. Giue it but an *inch*, and it will take an *ell*. Let the ſerpent but winde in his head, and hee will draw his whole body after. When the Leuites father in Law had drawne him to ſtay till noone, he drew him on further to ſtay all night, yea and till towards the euen of the next day. *Iudges* 19. If he had named the whole time at firſt, and prayed him to haue ſtayed two daies longer, he had neuer obtained it. But at firſt, crauing onely halfe a day, he comes at length to get two daies. If our hearts ſhould demand all that they will bring vs to in the ende, they would neuer bee heard: but through their deceitfull modeſty of asking but a little

tle, by degrees they quickly entise vs on to more. How true this is, will easily appeare, if either we look to the matter of *faith*, or of *manners*. For the matter of *faith*, or doctrine; witnesse the *Popish* superstition, in most of her horrible heresies, which were not so grosse at the first, as now they are, but after that the seedes and foundations of them were secretly laide in the ground in the primitiue Church, the degenerating ages that succeeded, added, one this peece, another that, till at the length, in processe of time, they came to that monstrous deformitie which now we see. The primacie of the *Romane* Bishop at first, was onely in regard of *order* and *honour*, not of *the power* & *iurisdiction*, which afterward he obtained. Monastic all life at first was only for safety in time of persecution: & the monasteries of the ancient were not much differing from our colledges. The vse of images in Churches was first onely historicall. Afterward, thus much being granted, the idolatrous hart of man neuer gaue ouer, till the *religious* vse obtained. Such is the danger of yeelding but to the very least occasions, and beginnings of errour and idolatry. *Milesius* his image came out of his priuate parlor into the common hall, then into the street, next into the Churchyard, then to the porch of the Church, after that, to be on the wall, last of all it gat vpon the altar it selfe. After *Ahaz* had made his wicked altar, and offered vpon it, he brought it into the temple, first setting it by the brasen alter, but then he broght it further into the house, and aduanced it to a higher place, and set it on the *northside* of Gods altar. Lo how idolatry secretly, and by stealth creepes in,

2. King. 16, 12 13. 14.

and

and gets roome of the truth, first for one arme, then for another; then for the other parts, till at length the truth it selfe be wholly iustled out. If error got but once into the *belfrey*, it will ueuer leaue till it be in the *chancell*: if it may be suffred to be in the porch it will not be long but you shall see it possessed of the *Church* it selfe, and ietting it in the *pulpit*. What shall we say then to those reconcilers of vs and the *Romanists*, that would haue vs yeeld in somethings vnto them? Assuredly, if once the sluces be opened the waters must needs runne a maine: if the gate be set open, the besieging enemy will enter. What shall we say likewise to those, that thinke it no such great matter to yeelde vnto showes and appearances of idolatry? as for trauailers into idolatrous places to shew some kinde of reuerence to the hoast, to kisse the *Popes* toe, if yet these be shewes onely of idolatry. Certainely these are but shooing-hornes to draw on further matters. Therefore the least sins in euery commandement are reproached with the name of the greatest, as the vnchast glaunce of the eie with adulterie, and *Paul* cals the *Corinthians* sitting downe at the idolaters feast, though without all intent of honouring the idol, by the odious name of *idolatry*: because these lesser and petty matters (as we count them) make way, and paue a causey for the greater. Hence it was that *Iob* freed himselfe, not onely from the grosser idolatry, but euen from the least shew of it, in outward fashions; not onely from worshipping the sunne and moone, but euen from his hands kissing of his mouth, a gesture onely of adoring. And because heerein our harts

Doctor Fulke.

Patente porta impossibile est malum vlterius non procedere.

1. Cor. 10. 14.

Iob. 31. 27.

Adorare, est manum ori admouere.

hearts notably iuggle, therefore he ſaith. *If mine heart hath beene deceiued in ſecret, or if mine hand hath kiſſed my mouth.* Thereby ſhewing that it is a part of our hearts deceitfulneſſe to draw vs on firſt to theſe matters of leſſe account, that afterward wee might the more eaſily digeſt the greater. Of this *Moſes* ſeemeth to ſpeake, when he ſaith to Iſraell, *Beware leſt your hearts deceiue you*, namely vpon occaſion of that great proſperity before ſpoken of, *that going backe*, at the firſt onely from your feruor, and zeale in my true ſeruice, at length, by degrees, *you ſhould worſhip ſtrange Gods, and bow downe vnto them.* Wherefore let no man deceiue himſelfe, ſaying, O this is but a ſmall matter, why ſhould any ſtand ſo much vpon this? Yea but this ſmall matter is a ſtrong cart-rope to plucke greater after it. *A little leuen leaueneth the whole lumpe.* A little ſparke often kindles a great fire, deuouring to deſtruction. Aſſuredly in the iuſtice of God, puniſhing ſmaller ſinnes with greater, they that make no conſcience of ſmaller vntruths, in time come to haue ſuch large conſciences, & wide throats, that they can ſwallow down groſſe errors, as it were great gobs at once. Hauing fallen to the Diuels *porridge*, they will ſhortly eat of his *fleſh*, and from eating of the *huskes* of grapes, they will come at length to eat of the grapes themſelues, and from this to the drinking of *wine* it ſelfe For whereas it is onely the commandement of the Lorde that binds vs in the greater matters, hee that hath boldly begun to ſhake off this yoke in the leſſer, what is there that can holde him faſt to the Lord in the greater? *Chryſoſtome* is very zealous in this point, writing vpon

Deut. 11. 16.

Gal. 1. 6.

vpon those words of *Paul* concerning those that vrged the ceremonies of *Moses*, *But there are some that would ouerthrow the Gospell of Christ. Why but*, saith that Father, *they retained the Gospell*, "onely they "would haue brought in a Iewish rite, or two. And "yet the Apostle saies that heereby the Gospell is "subuerted, to shew how but a little thing, beeing "vntowardly mingled, mars al. For as in the Kings "coine, he that clippes off but a little of his image "stamped thereon, imbaseth the whole peece: so if "any shall ouerthrow but the least parcell of the "truth, it is wholly corrupted, from these begin-"nings proceeding alwaies to worse things: where "are they now who condemne vs as contentious, "because of our disagreement with heretikes?—let "them heare what *Paul* saith, namely that they did "ouerthrow the Gospell, who brought in but a lit-"tle innouation. So daungerous did this holy man hold it, to yeeld though neuer so little, to errour, because of this deceit, whereby the whole truth is secretly vndermined. *Wee would not giue place* saith *Paul*, *by subiection one houre* to Mosaique rites vrged by the false Apostles *that the trueth of the Gospell* (indangered belike by those rites) *might continue*. If we neuer so little *sippe* of the cup of errour, we shall drinke our full draught, yea we shall go on in carousing, till we be drunke therewith. If we begin neuer so little to nibble vpon these meats, wee shall fill our selues with them, and eate till we surset.

Atqui vnum aut alterum duntaxat præscriptum inauxerat. &c.

Quæ pusillum quiddam perperam admixtum totum corrumpit.

Sanæ fidei vel minimam particulam.

Qui paululum quiddam rerum nouarii inauxerant.

Neither is this perswasion from the smalnesse of the sinne deceitful onely in matter of doctrine, but also

alſo of *life*, and conuerſation. Witneſſe the many experiences of Gods children, who, winking at ſmaller ſinnes, haue beene plunged into greater, and yet (ſo cunningly and cloſely is this deceit carried) they haue not eſpied the change. For that which our *Sauiour* ſpeaketh concerning the grouth of grace, that it is inſenſible, like to that of the corne, where the ſeede ſprings and growes, firſt the blade, then the eares, then the ful corne, the husbandman *not knowing how*, may as trulie be ſaid concerning the grouth of wickedneſſe; After that the ſmaller ſeedes of this vnhappy *cockle* and *darnell* are once receiued into our harts, they ſhoot forth, and ſtill riſe higher, and higher, without our feeling or diſcerning: becauſe of this creeping, ſtealing, and deceitful pace of ſinne whereby ſtep by ſteppe, by little and little it aſcendeth vp in vs, til it be come to his full height. Hence that admonition, *Remember from whence thou art fallen*. For we, becauſe we fall by degrees, our harts deceitfully getting *this little*, do not ſo well perceiue how farre we are fallen, til we caſt backe our eies to that high hill where we ſtood before, and then wee ſee how miſerably we haue beene deceiued.

Mark 4.26.27. 28.

Apoc.2.4.

Flatter we not then our ſelues in this deceit. Say not of any of thy infirmities, as *Lot* of his *Zoar*, *oh is not this a little one?* may I not bee diſpenſed with, for this little, ſo I go no further? may I not giue mine eye liberty to wander a little in wanton glaunces? may I not let looſe the reines to my tongue to friske it out a little, in ſome idle, and laſciuious ſpeeches? may I not vnſhakle my feete, and giue them leaue to carry me to ſuch and ſuch places? May I not doe all

all this, so I doe no more, so I breake not out into the outward acts of vncleannesse? No more, O foole? How canst thou chuse but do more? Thinkest thou a dogge will runne away from thee, as long as thou castest him bread? or that flaxe will not conceiue flame, when thou puttest fire thereto? or that thou canst carrie burning coales in thy bosome, and not be burnt? No no. If once thou hast let loose the reins to these madde horses, thou maist not looke to stay them when thou wouldest. If once thou giuest leaue to thy corrupt affections to begin to play their parts, thou shalt hardly make them giue ouer. Though at first they be but weake, yet afterward they raise vp their spirits, and get strength in going. Easier it is to keepe them out, then to trust them out. Heare not then these cunning insinuations of thy heart, oh but a *little* idlenesse, but a *little* wantonnesse, a *little* foolishnes, and then wee haue done; oh but this *little* stretches it selfe farre. This *somewhat* goes a great way, and will not stay where we would. The Prouerbe is false heere, ***Modicum non nocet***, ***A little hurts not.*** Yes a little hurts a great deale. Little sins vsher great ones, and bring them into the closets of of our hearts. And heere behold a notable peece of cunning fraud in these crafty hearts of ours. In perswading and inueagling vs to sinne, they vrge hard that it is but a *little* they craue: what? will you sticke with vs for so little? but when this little is once yeelded them, then they tell vs, that hauing done so much, it makes no great matter, if now we goe a little further: We cannot bee much worse, then wee are. As when we haue mispent some part of the day

Non obtinebis vt desinat: si inciperes permiseris. Imbecillis est primo &c. vires dum procedit parat. excluditur facilius quã expellitur. facilius non recipiuntur quam exeunt. Sen. ep. 116.

Aliquatenus inquis timere, aliquatenus dolere permitte. Sed illud aliquatenus longe producitur, nec vbi vis finem accipit. Ibid.

in idlenesse, then it reasons thus with vs. Now thou hast lost this part of it, thou canst do no great good with the remainder: it were euen best to be idle still. The like may bee saide in the matter of lying, theeuing, vncleannesse. When we haue but yeelded a little, then our hearts tells vs, wee haue cracked our credit with that we haue done already; we were as good go forward now, as stand still. Hence it is, that when men haue once begun to sinne in any kinde, they haue so lustily lashed on: As *Iakob* in his lying to his Father *Isacke*, first, *Iam Esau*, &c. then beeing demanded how he came to his venison so quickly, he goeth further, most indignely abusing the holy name of God himselfe, *The Lord thy God brought it to my hand*. So *Saul* in his swearing and cursing: first, *Cursed be the man that eateth food till night*: then, *As the Lord liueth that saueth Israell; though it bee Ionathan he shall die*. And againe, *God do so, and more also, vnlesse thou dye the death Ionathan*. So *Peter*, from one deniall, rushes on to a second, a third; and from a simple deniall, to a deniall with execration. *Ouer shooes, ouer bootes*, as wee say. So like in this regard are the waters of sinne to those in *Ezekiel*. For they come stealing on vs by degrees, and arise from the ankles to the knees, and so higher and higher. Yet heerein vnlike, that they stay not at the chinne, as those do, but goe ouer head, and eares, and drowne vs in perpetuall perdition. Wee must then carry a strait hand ouer our hearts, and be as farre from gratifying them in these their *lutles* of sinne, as wiser Physitians are their patients, in their littles of meats and drinkes hurtfull. For it fareth with vs in sinning,

Oportet gnauiter imbuere intemperie, qui semel, &c.

1 Sam. 14 24.

Psalm 39.

as

as in eating, where one bit drawes downe another; though at first wee purposed to eat little, or nothing. And as wee get a stomache, and prouoke our appetite, sometimes by eating, so is our fitnesse for, and desire after sinne increased by beginning to sin. For as euery good worke increaseth our holinesse, and so hability for obedience, according to that of S. *Paul*, *Being made the seruants of God ye haue your fruit in holinesse:* so euery sinne addeth to our pollution, leauing behind it a kinde of staine in the soule, whereby it is the readier for further disobedience. Whence it comes to passe, that hauing begunne to say *yea* to sinne, but for a little, we find it so hard afterward to say it *nay* in farre greater matters, and hauing satisfied the smaller requests of sinne wee are made faire more easie, and inclinable vnto her greater demands. Hence that warning of the Apostle. *Bee not deceiued. Euill wordes corrupt good manners.* Your deceitfull heart will beare you in hand, that it matters not so much for wordes. It is but a small matter, what words or phrases one vses. But the truth is, euil words, as small as you make of them, will bring on euill deedes. *Monica Austens* mother (as himselfe reports it) when she was a maide, began to sippe a little wine, as she poured it forth for her parents. But marke what followed vpon this sipping. Dayly adding saith S. *Austen* vnto her first little new littles, because he that maketh no bones of small matters, by little and little will fall to greater, shee came to that passe, that she could with great greedines draw dry almost whole cups ful of wine. Lo what comes but of sipping, and kissing the cup. But the example

Rom. 6. 22. cleered.

Cap. 5. 6. 8.

Primoribus labris sorbebat exiguum. Itaque ad illud medicum quotidianum modica addendo quoniam qui modica negligit paulatim decidit; in eam consuetudinem lapsa erat vt prosè iam plenos mero calicules inhianter haureret. Confess. 6. 8.

of *Alipius*, related also by the same Father, is farre more remarkable; who beeing importuned by his companions to go to those bloudy spectacles of the gladiatorie combats, at length with much adoe he yeelded, yet purposing with himselfe, (and telling them so much,) that he would keepe his eies shut, and so be absent, euen whilest he was present, ouercomming both his friends, by going with them, and also the sights to which he went with them, by beeing but a blinde beholder of them. But being come thither, and vpon the fall of one of the fighters the people making a great outcrye, hee could no longer hold his eies shut, but longing to see what the matter was, opened them, fixed them vpon that barbarous sight, and fedde them with the cruell pleasure thereof. So that now, saies *Austen*, *he was not the same he that came thether, but one of that multitude to which he was come, a right companion of those with whom he came. He beheld and looked on with the rest, cried out with them, was inflamed with them, and carried thence that madnesse, which wrought in him an itch of returning, not onely with them that brought him thither, as a companion, but before them, as a captaine and ringleader of many others.* But among all examples there is none to that of *Salomons*. The beginning of whose ouerthrow was from this deceit. It had been a hard matter for so excellent a man at the first dash to haue beene brought to that height of defection; no. No man suddenly becomes notoriously wicked, specially hauing bene eminently vertuous before, but step by step, piece and peece, heere a little, and there a little. Loe therefore how *Salomons* deceitfull heart

fovled

foyled him; firſt onely drawing him to the more immoderate vſe of pleaſures, in themſelues lawfull, perſwading him yet that he ſhould ſtill, together with the vſe of them, retain his wiſdome, his piety. But in the euent it prooued otherwiſe. As the loue of pleaſures went in, ſo the loue of godlineſſe, went out by degrees, his zeale cooled, his forwardneſſe ſlaked. The *exceſſiue* vſe, & loue of lawful pleaſures brought him firſt to a *defectiue* loue of Gods word, and from thence to the loue of vnlawfull pleaſures in women; and then bodily adulterie brought him at length to ſpirituall, euen to fearfull idolatry, as is obſerued by *Nehemiah*. Eccleſ. 2. 3. Neh. 13. 26.

Our wiſedome then muſt be to take heede (as the *Apoſtle* admoniſheth) of this *deceitfulneſſe of ſinne*, leaſt we be hardened, and habituated in ſinne. For a habit, and hardneſſe in ſinne comes not at firſt, but by degrees, when, by receiuing the ſeede of euill, and entiſing thoughts, wee come to conceiue, and then, as *Iames* ſheweth, *luſt hauing conceiued, ſinne is brought forth*, and being brought forth is *perfited* by daily *practiſe*, which bringeth *cuſtome*, and cuſtome *neceſſity*. So that now wee are miſerably inthralled to ſinne. Sith then wee cannot well bee rid of this ghueſt, if once intertained, let vs bee warie how we enter into the leaſt parley with him; ſince when we are once entred but a little into this countrey, wee know not well how to get out, it is beſt for vs not to come neere ſo much as to the confines, and borders thereof. It is not good comming within the reach of the Lion, for feare of being caught. Neither is it good to come neere the bankes ſide, for feare of fal- Heb. 3. 13. Iam 1. 14. 15 *Dum ſeruitur libidini facta eſt conſuetudo, et dum conſuetudini non reſiſtitur facta eſt neceſſitas. Aug. conf. 8. 5.* *Nobis quis regredi non eſt facile, optimum eſt non progredi. Tom. 1. 116.*

ling. *Chrysostome* tels vs that it is a safe rule, not only to auoide sinne it selfe, but also things seeming indifferent, that may toule and draw vs on to sinne. And he instances in laughter, and quipping, and delicious feasting, from whence haue flowen many mischiefes. These indifferent things, at least so seeming, he accounteth the *edge of the hill*, and bids vs take heede how we vse them. And in truth though such things may seeme nothing, yet there is much deceit, and danger in them. They are like *Elias* his cloud, which at first seemed very little, no bigger then ones hand, yet by and by it ouerspreads the whole skie, and causeth a dashing shower. Wherefore as the Prophet, in the first rising of the cloude bad the king hye him to his chariot, to auoide the tempest so must we, foreseeing the danger of a great tempest euen in these so little clouds, flye to our shelter presently. The *Iewes* beeing forbidden to make couenants with the *Gentiles*, they also absteined from drinking with them, because that was a ceremony vsed in striking of couenants, and so it might haue drawen them on thereto. And *Eue* hauing receiued a commaundement from God onely not to *eat*, saies she must not *touch* the fruit of the tree of knowledge of good and euil. For touching might haue drawne on tasting. The like warinesse if wee shall vse, then may wee escape this deceitfull snare of our false and fraudulent hearts. Otherwise if wee be too too regardlesse of smaller matters, of the occasions and preparatiues to sinne, quickly shall wee be caught. And as in the body little prickes of a pin neglected haue bred wrancklings in the flesh, and thence

Hom. 15. ad pop. Antioch.

τὰ δοκοῦντα μὲν ἀδιάφορα εἶναι.

Quemadmodũ in corporibus qui vulnera neglexerũt febres gignunt et putrefactiones, ac mortem denique titidẽ et in animis qui pusilla dissimulãt, maiora inuitãt. Chrys. in Gal. 1.

thence worſe matters haue followed, euen death it ſelfe at laſt: ſo here in the ſoule, our conniuence & ouer fauourable indulgence to our ſmaller ſinnes cannot but inuite and call, yea and with a magneticall kinde of attraction forcibly draw vnto vs further, and far more dangerous miſchiefes.

3 Deceit tickling of our hearts with the meer pleaſure of ſinne.

The *third deceit* is to tickle our affections, and ſet our deſires afloate, by preſenting vnto vs the *meere* and pure pleaſure of ſinne. For howſoeuer the pleaſure of ſinne bee a painfull pleaſure, a ſoure-ſweete, which hath much bitterneſſe mixed; yet our hearts cunningly hide and conceale that. The fleſh by vehemency of temptation raiſeth ſuch clouds, that the light of our vnderſtanding is taken away, as in *Dauid*, in his adultery, the fleſh did ſo poſſeſſe him with the apprehenſion of the preſent pleaſurable delight of his ſinne, that hee could not thinke of that ſhame, that greefe, thoſe wounds of conſcience, thoſe *broken bones*, thoſe ſharpe corrections that were to follow. Thus the Diuell dealt with our *Sauiour*, hee ſhewed him the world, and all the *glorie* therof. But there was alſo much *griefe* as well as *glorie* in the wosld: but hee would ſhew him none of that. So there is farre more gall, and bitterneſſe, then honie and ſweetneſſe in ſinne; yet our deceitfull harts will not let vs take any notice thereof. like the *Iſraelites*, that could remember the fleſhpots and onions, but not the brickes, not the bondage of *Egypt*. Thus wee deuide that of *Salomon*, *Go to yong man, let thy heart chee-re thee in the daies of thy youth*, &c: ſuppreſſing that which followes, *But know that for all this, God will bring thee to iudgement*. Thus the impure wan-

Pſalm. 51.

Eccleſ. 11. 9.

Prou. 9. 17. 18.

ton deceiueth himselfe, who harkeneth to the sweet voice of the flattering harlot, *Stolen waters are sweet and the bread of deceit is pleasant. But hee knowes not*, saith *Salomon*, *that the dead are there*, *and that hir ghuests are in the depth of hell.* This deceit is much like that of boyes, hiding a pinne in a faire rose, and so pricking those that smell of them; or like that of tradesmen, that shew their chapmen the better part of the cloath, and hide the worse. But to deliuer our selues from the danger of this deceit; we must, when we are thus tempted with the sense of present pleasure, cast our eies beyond it, and looke behind it, to see the long tail it hath of many sorrows, & vexatiōs. We must labor as well to foresee what is to come as we see what is present: doth the Diuell shew thee, as once our *Sauior* a goodly sight of honor, glory, pleasure, profit, &c. in sin? That thou maist not be inueagled therwith, thou must put down his sight with another sight of shame, terror, torment here & in hel, & other such like attendants of sin, which are to bee seene in the word. Think as wel of the soure sauce, as of the sweet meat, as wel of *Iaels* nayle to pierce our temples, as of her milk, & lodging to relieue our thirst & wearines; as wel of *Dalilahs* scissers to cut our hair, as of her lap to lul vs asleep; as well of the pricking, as of the pleasantnes of the haw-thorns. The Greek *Poet* saies wittily, *If the paine of the headach were before the plesure of the wine, none would be drūk.* If we could in our apprehensiō, feel the paine of sin before hand, wee should escape the snake that lie, hid vnder the greene grasse, the hooke that lies couered vnder the pleasant bait. This is *Salomons* aduise in the tempta-

Εἰ τὸ κραπαλᾶν πρότερον τοῦ μεθύσκεσθαι &c. *Anacreon.*

tion

tion to drunkennes euen then when our teeth are set on water with the pleasant colour of the wine sprinkling & leaping in the glasse, to remēber that yet *in the end it will bite like a serpent, & hart like a cockatrice.* And so in tēptation to vncleannesby the fair speech, & alluring beauty of the harlot, to remēber that *her latter end is bitter as wormewood, and sharper then any two-edged sword.* For heere truely hath place that speech of *Abner*, to *Ioab*, *Knowest thou not it will be bitternesse in the latter ende.* Sinne may well bring with it a flattering pleasure in the entrie, but it alwaies closes with a bitter remorse in the end.

Pro. 23 31.32. Pro 5 4.

2. Sam. 2. 26.

The 4. *deceit* is, when it perswadeth vs to sin, vpon hope of Gods mercy for pardon. This is a very vsuall & dāgerous deceit. Like that of the diuels to our Sauior, Cast thy selfe downe headlong, for the Angels shal bear thee vp. So our harts to vs, cast your selues, implūge your selues into this or that sin: The mercy of God shall help you out. Poyson thy selfe: heer is a coūter-poyson. Break thy head: here is a plaister. Surfet: here is a Physitiō. An intollerable thing it is, that the mercy of God, the only inuiter and prouoker of our obediēce, through the sophistry of these naughty harts of ours, should be made an alluter & very baud as it were to al filthines. *There is mercy with thee*, saith the Prophet, what? that thou mightest be despised, blasphemed? no; *that thou mightest be feared.* And the loue of *Christ* constraines *Paul* to dutie. Therefore see what noble deceiuers our hearts are, that can make that an entiser to sinne, which of it selfe is the only powerfull, and constraining perswader to godlinesse. But let them take heede least their hope of mercie

4 Deceit, presuming of mercie.

Psal 130. 4.

2. Cor 5. 14.

mercie be not presumption. As a man passing ouer a bridge, which his false spectacles make to seeme broader, then indeed it is, being thereby deceiued, goes beſides the bridge and ſo is drowned: ſo is it with thoſe, whoſe deceitfull hearts make the bridge of Gods mercy larger then it is, they are in danger of falling beſide it into the waters of eternal deſtruction. For thogh Gods mercy be of the largeſt extent, yet it is bounded with his truth. And therefor vſually in the Scriptures wee finde theſe two coupled together, Gods *mercy* & his *truth*. So that Gods mercy may not be ſuch, whereby his trueth in anie ſorte ſhould be impeached. As it ſhould if it be proſtituted it ſelfe indifferently, and promiſcuouſlie to all, as well the inſolent and impænitent, as the poore, humble and broken hearted ſinner. For vnto theſe latter onely is the promiſe of mercy made. And if to the others the gate of mercie ſhould be ſet open; Gods mercies (as *Salomon* ſaies of the wickeds that they are cruell mercies) ſhould bee falſe, and vniuſt mercies. But God neuer yet learned ſo to bee mercifull, as to make himſelfe falſe, and vnfaithfull.

5. Deceit pleading neceſſity of liuing.

The *fifth deceit* is, when our hearts the better to hearten vs to ſinne, plead the neceſſity of liuing in this world, and maintaining our ſelues & our charges. O wee muſt needes liue, ſay ſome. And vnleſſe wee doe thus, and thus (ſay breake the Sabaoth, lie, ſweare, defraud, &c.) wee cannot liue. *Eſau* vnder this pretence ſold away heauen. He was verie hungrie, & konwing not how to releeue the neceſſity of hunger otherwiſe, then by accepting of *Iakobs* conditions, accepted them. I muſt maintaine my life

ſaith

ſaith *Eſau*. At this preſent I cannot without ſome food, food I ſee none but my brothers pottage. This I cannot haue, without I buy it with my birthright. And thus he deceiued himſelfe. The like deceit wee ſhall ſee in *Demetrius* the ſiluer-ſmith, who pleades hard for *Diana*, and the worſhip of her images by this very argument, *Sirs ye know that by this craft we haue our goods.* If *Diana* goe downe, our liuing goes downe with her. Thus would Sathan haue beguiled Chriſt, when in his hunger he perſwaded him to releeue himſelfe by turning ſtones into bread. And indeed to get our bread by falſhood, oppreſſion, wrõg, or any indirect courſe is a kind of turning ſtones into bread. And, what good will ſuch bread doe vs? Breade made of ſtones ſhall turne into ſtones, euen in the very eating. The bread of deceit though neuer ſo pleaſant, yet in the mouth proues but grauell, ſaith *Salomon*. Prou. 20. 17. And no maruell. It was made of grauell and ſtones. And ſo returnes to his firſt ſubſtance. Another remedy againſt this deceit is to oppoſe a greater neceſſity of our ſoules liuing both heere & hereafter with God. What doſt thou tel me of the neceſſitie of thy liuinge here? There is one onely neceſsity for which there is no excuſe, and is, not to offend God. *One thing is needfull*, ſaith *Chriſt*, to prouide for thy ſoule againſt heereafter, whatſoeuer become of this carrionly carcaſe of thine. This is the farre greater neceſsity of the two. It is not then ſimply neceſſary for thee to liue heere. Or if it were, yet not to liue by ſuch wicked meanes, which thine owne vnbeleeuing heart ſuggeſteth. *Man liues not by bread only but by euery word that proceedes*

Μᾶλλον ἀναγκαῖον ἀναγκαίστατος μὴ ἐξαμαρτάνειν τὸν θεόν. *Chryſoſt.*

Mat. 4.

ceedes out of the mouth of God. And *the iuſt man liues*, euen this his temporal life alſo, not by theſe & thoſe ſhifts, but by his Faith. And that is his meat in the want of other things, according to that of the Prophet, *Truſt in the Lord and doe good, dwell in the land, and feede thy ſelfe by or with thy Faith*, as *Tremellius* reades it. And thus wee haue handled fiue deceits which our hearts vſe in perſwading vs to ſinne. There remaine yet diuers others, which we will ſpeake of in the chapter following.

Hab. 2. 4.

Pſalm. 37. 3.

Of nine more deceits in the ſame kinde.

VI. Deceit, Pretence of doing onely for trials ſake.

THerefore to proceede forward with theſe deceits; the ſixth *deceit* is, A pretence that we will doe ſuch and ſuch things [euill and vngodly] onelie for *trialls* ſake, that by our owne experience we may the better learn̄ the vanitie of ſinne. For example, ſome will go purpoſelie to ſee maſſe, to the end, as they ſay, that they ſeeing the fooliſhneſſe, and filthineſſe thereof might learne to loath it the more. The like pretence is vſed for ſeeing of plaies, that by ſeeing many filthy ſinnes (which the Apoſtles would not haue once ſo much as to bee named) repreſented and acted on the ſtage, wee ſhall learne to hate thoſe vices the more. But God hath appointed better ſchoolemiſtreſſes of the hatred of ſinne, then the practiſe of ſinne. Why ſhould we leaue the meanes appointed by God to worke this hatred of ſinne, and deuiſe other meanes of our owne? Is this the beſt way to learne continency, to exer-

exerciſe and trade our ſelues in vncleanneſſe? Was there euer any that learned ſobriety by haunting tauernes & ale houſes? temperance out of the ſchoole of Epicuriſme? chaſtity in the ſtewes? I denie not but God who draweth light out of darkeneſſe can heale the wound of the viper with the fleſh of the viper, & can make ſinne, contrary to it owne nature, to work our good, driuing out one poyſon with another. What then? becauſe the learned Phyſitian can heal vs with poyſons, ſhall wee therefore bee tampering with them our ſelues? So in ſtead of health we may quickly meete with death. No, *Salomon* himſelfe was deceiued in this point; as his Eccleſiaſtes sheweth. And his experience may teach vs, how dangerous it is to trye the heat of the fire by putting in our finger. Hee gaue himſelfe to a pleaſurable delicious life onely for triall ſake, to make proofe of it, what was in it, that if he could not finde happy tranquility of minde, hee might leaue it ſo much the more willingly. But alas how miſerably was he hampered in the ſnares therof? How was he by this meanes drawne on to that fearfull apoſtacie in his olde age? ſhall not his experience make vs wiſe? ſhall any man now thinke hee can ſafely beare that burden, which hath already broken *Sampſons* backe? Eccleſ. 2. 3.

The *ſeuenth* deceit is, when we ground our liberty which wee take of ſinning, vpon thoſe good, either graces we haue, or actions we doe; perſwading our ſelues that a little dramme of ſome goodneſſe in vs will waigh downe many talents of wickedneſſe. For as we can couer in our brethren many vertues vnder ſome one infirmity: ſo contrarily in our ſelues (ſo cunning VII. Deceit, Preſuming vpō that good we haue.

cunning and crafty are our hearts) manie, not ſlighter infirmities onely, but euen groſſer deformities alſo vnder ſome one, poor, petty, (happely) ſhow of vertue, rather then vertue it ſelfe. Thus the ciuill man thinkes his prophanneſſe and careleſneſſe in religion is ſufficiently couered vnder his vprightneſſe, and iuſt dealing in the things of this life. The glozing hypocrite thinkes his zeale in outward profeſſion may beare him out in his vncharitable, vnrighteous, and vnreaſonable dealing with men. As if *Herod* ſhould haue thought his hearing of *Iohn* a ſufficient priuiledge to him for his inceſt. Thus noblie doe our hearts deceiue vs, making vs beleeue that a great heap of chaffe can lye hid vnder a little handfull of corne, that a little dimme candle light can chaſe away the foggie palpable darkneſſe of Egypt. Whereas the contrary is the trueth, that our little good is rather obſcured and eclipſed with our many and great euils. As in the parable of the ſower, the thorny ground is ſaid to bring forth no fruit, *Luc.*8. 14. and yet before, verſe ſeuen, it was ſaide that the thornes ſprung vp with the ſeede, ſo that the ſeede did not periſh in the ground, but ſprouted foorth, and yeelded ſome fruit; and yet becauſe, as *Marke* ſaies, the thornes *grew* vp, or *aſcended*, as *Mathew* ſpeaketh, namely aboue the fruit, therefore the fruite of this ground is no fruit, it lies buried vnder the thornes, it is ouertopped, and choaked by them. Lo now, the fruit does not couer the *thornes*, but the *thornes* the *fruit*. It is not ſaid there were no thornes, becauſe of ſome hopefull beginnings of fruit, but contrarily, no fruit becauſe of the

Mark 4 7.
Math. 13.7.

the thornes thriuing, and increasing. Were it not absurd to reason thus, what though there bee many poisonfull herbs in the pot? yet there are some good ones, and so the porridge may be good. Nay, if among many good hearbs, there were but one poysonfull in the pot, a man might say truely, *Death is in the pot*, yea that there were no good hearbe in it; because the poyson of the one hath taken away all the goodnesse of the other. So in truth where there is but any one sinne nourished and fostered, all other our graces are not onely *blemished*, but abolished, they are no graces. But most of all is this deceit dangerous in the true children of God? when they shall the rather presume in some things to sinne, because they are the children of God, members of *Christ*, and so cannot bee seuered from him, and because they are beautified with so many excellent graces, which they thinke will easily obtaine pardon for some small defects. Thus were the seruants in the primitiue Church deceiued, when vpon occasion of their calling, they shooke of the yoake, and because they were Gods sonnes, would no longer bee mens slaues. And thus would the Diuell haue deceiued Christ, when he would haue had him presumed vpon his priuiledge of beeing the sonne of God, and thereupon haue cast himselfe downe from the pinnacle of the Temple. *Math.* 4. 6. This deceite is so much the more lamentable, in that these considerations ought rather to bee bridles to restrain vs from sinning, and spurres to pricke vs on to further grace, and obedience. For the more honour God hath giuen vs, the greater care should wee haue to maintaine

taine it, according to that of *Paul*: *walke woorthy of that high calling. Should ſuch a man as I*, ſaith *Nehemie*, *goe into the temple to liue?* Againe, haſt thou ſome graces, ſome good things in thee? O then diſgrace them not with ſinne, but make them as graceſull as thou canſt, by adding vnto them what is wanting, that ſo there may be a ſweet proportion, and comely conueniency in the ſpirituall body of Grace. For as it were an abſurd ſpeech to ſay, I haue all other parts of my body ſeemely, and comely, legges, hands, eies, lippes, cheekes; therefore it matters not for my deformed and miſhapen noſe; no body can ſee this blemiſh among ſo many ornamẽts; yes they will ſee it, and marke it ſo much the rather, and the deformity of thy noſe is made more conſpicuous by the conformity of thy other members: ſo alſo alike abſurd is it to perſwade our ſelues, that becauſe of ſome ornaments in our ſoules, the many monſtrous enormities thereof will be winked at. Is any woman ſo fooliſh as to thinke becauſe her face is very faire, and beautifull, therefore ſhe may ſpecke and ſpot it heere and there with mire and dirt? or becauſe her clothes ſhine and gliſter, therefore ſhee may ſtaine them? Whereas the fairer the face, and the garment, the greater is the diſgrace of the ſpot, & ſtain. So alſo would any man be ſo ſenceleſſe, as to thinke thus, becauſe I haue a good ſute, good ſtockings, cloake & band, therfore I may wel enough put on an olde duſty, worne, and torne hatte. No; this will diſgrace all the reſt of his furniture; and it would be nothing ſo great a ſore in the eies of the beholders, if his dublet and hoſe were tattered, his ſhooes

musty, his stockings broken, &c.

The *eighth deceit* is, when wee presume the rather to sinne, because we thinke to make amends for it afterward, by some good deeds, as prayer, confession, alms, &c. The couetous man sees a pray, some rich booty, wherby he may benefit himselfe much, in the iniury and oppression of his neighbour. Yea but his conscience tels him, oppression is sin, how then may he doe it? His deceitfull heart suggesteth, that if afterward hee bee a little more bountifull in giuing of almes, hee shall make an aboundant recompence for his sinne, and so bids him sticke no longer at the matter. In this one particular *Austen* both propoundeth, and discouereth this deceit very notable. *The extortioner*, saith he; *saith thus vnto me, I am not like the rich man in the gospell, I feast the poore, I send sustenance to the prisoners, I cloath the naked, I entertaine the strangers.* To whom hee answereth. *Thou thinkest thou giuest.* "Doe not take away, "and thou hast giuen. He reioyceth to whom thou "hast giuen: but he weepeth from whom thou hast "taken away. Which of these two thinkest thou "will God hear? Thou saist to him to whom thou "hast giuen, be thankful for that thou hast receiued: "but on the other side the other man saith, I mourn "for that thou hast taken away: God hee saies to "thee, foole I bad thee giue, but not of other folkes "goods. Know thou foole, who of thy spoiles & ra-"pines giuest alms, that when thou spoylest a Chri-"stian, & robbest him, thou robbest Christ him-"selfe. And if they shall be sent to hell that did not "cloath Christ (that is a Christian) when naked,

IIX Deceit, Hope of making amends afterward.

De verb. Apost. ser. 21. tom. 1[illegible]. Dicit mihi raptor rerum alienarum &c. Agapas facio, vinctis in carcere, &c. Dare te putas, tollere noli, et dedisti.

" what place shall they haue in hell that made him " naked when he was clothed? Heere happelie thou " wilt say, thou strippest a Pagan, and clothest a " Christian. Euen heere will Christ answer thee, " oh spare to damnifie me. For when thou who art " a Christian doest thus oppresse a Pagan, thou kee- " pest him from becomming a Christian. If thou " hast then of thine own, giue; if not: better for thee " to gratifie none, then to grate vpon any. So far *Austen*, excellently shewing the grossnes of this deceit, that *we may robbe Peter, if afterward we will pay Paul therwith*. This kinde of deceit seemeth to haue carried *Saul* to that his disobediēce, in retaining the fattest of the *Amalekites* flockes. Hee thought belike the staine thereof would easily bee washed out with the bloud of his sacrifice, whereof hee speakes so much afterward to *Samuel. The people tooke it to offer to the Lord thy God in Gilgal*. And so the whoorish woman thinkes the like water will purge away all the filthinesse of her lusts. *I haue peace-offerings* (saith shee, incouraging her selfe, and her youth in their sinnes) *at home, and I haue paid my vowes*. This seems also to haue beene the deceit of the Pharisees, as some read that *Luk.* 11.41. *Yee giue almes*, (namely of goods gotten by rapine, & pillage) *and then all will be clean*, the blot of your vniustice you think is sufficiētly washed away. A horrible thing, to think that God will thus be corrupted, & made to wink at our sinne. No: *He that offreth to the Lord of the goods of the poore, is as he that sacrificeth the sonne before the Father*.

Parce damnis meis,

1.Sam, 15, 15. 21

Prou.7.14.

Eccles.34.

But heere is a double deceit. 1. that we can satisfie for our sinnes by any of our workes. 2. That therfore

fore wee may boldly ſinne. For firſt, ſay that thou couldeſt ſatisfie God for the wrong which thy ſinne doth to him, maiſt thou therefore lawfully offer wrong and violence to him? wouldeſt thou thinke thy neighbour might lawfully ſteale from thee, if after he would make ſome reſtitution? or breake thy head, if after he would giue thee a plaiſter? But then it is not ſo, that any works of obedience can ſatisfie for thy former diſobedience. If thou wert bound to a man in two ſeuerall bonds for two ſeuerall debts, and hauing forfeited one, ſhouldſt afterward pay the other, wouldſt thou be ſo fooliſh as to think, that by paying this latter, thou hadſt ſufficiently diſcharged the former? If a ſeruant, hauing loytered al one weeke, ſhould painefully labour all the next, would his maſter yet indure him pleading the laſt weekes diligence, as a ſufficient recompence of the formers negligence? No. For it was his duetie to labour both weekes. So the obedience thou performeſt to God, is a debt due to him: thou canſt not pay one debt with another. If a chapman, hauing gone long in the merchants books, ſhould at length pay for that he tooke laſt, had hee therefore ſatisfied for all that was taken before? And yet this is the foppiſh deceit not of the *Papiſts* alone, but of many of our ſelues alſo (for naturally there is much of the popiſh leuen in vs) to thinke that if after wee haue ſinned, we be for a while a little more carefull, then ordinarie, of prayer, confeſſion, reading, hearing, and ſuch like exerciſes, then all is well againe. But *Salomon* tells vs, that the ſacrifice of the wicked is abomination to the Lord. And therefore the exerciſes

of godlineſſe performed by ſuch as wallow in ſinne without repentance cannot pacifie his wrath.

IX. Deceit, Pretence of inſuing good.

The *ninth deceit* is when we perſwade our ſelues to the committing of ſome ſinne, vpon pretence, either of the conſequence of ſome great good, which otherwiſe cannot be had; or the preuention of ſome greater euill, which otherwiſe cannot bee auoided. Hence that deceitfull rule, *of two euils chuſe the leaſt*. *Lot* was caught in this ſnare, when he would haue redeemed the greater ſinne of the *Sodomites* againſt his ghueſtes, with the leſſe againſt his daughters, when he would haue preuented *Sodomy* by permiſſion of *adulterie*. So *Herod* hauing ſworne to gratifie the requeſt of that dancing minion, for the auoyding of the ſandes, ruſhes vpon the rocke, preuenting *periurie*, as hee thought, by *murther*. But the truth is, A man is neuer ſo incompaſſed betwixt two euils, but he may finde an outgoing without a third. Now as concerning the hope of ſome good that may inſue, here *Lots* daughters were caught, as well as their father in the former. For when they fell into that foule abomination of inceſt, in all likelihoode this was that which preuailed with them, a hope they had that by this meanes, in their fathers poſterity, the Church of God (otherwiſe in their opinion neere an end) ſhould bee vpheld, and preſerued. And was not here a goodly colour, to commend inceſt vnto them, the preſeruation of the Church from ruine? But had not *Abraham* as good a colour for to haue ſpared *Iſacke* contrarie to gods commandement? euen the ſame that they had, the preſeruation,

Nemo ita perplexus teneatur inter duo mala, quin ei exitus pateat aliq. 3.

on, and ſaluation of all the elect, which hee might feare would haue binne buried in *Iſackes* aſhes, of whom he knewe the Meſſiah muſt come. And indeed if *Abraham* had not had a ſound heart indeed, here had binne fit place for this deceit. The lepers were thus deceiued, when, contrarie to Chriſtes commandement, they diuulged the miracle of their healing. Their reaſon was to declare *Chriſts* glorie, and their owne thankefulneſſe. But they ſhould haue learned, that as when God commands thinges otherwiſe forbidden, then they are noe ſinnes; as in *Abrahams* caſe: ſo when he forbiddeth thinges otherwiſe commanded, then they are noe partes of obedience, whatſoeuer plauſible perſuaſions wee may frame to our ſelues. *Saul* alſo was thus deceiued when for the better ouerthrowing of the Philiſtimes, he forbad the people to eat any thing til the euening. So *Rebecca*, when for gaininge the bleſſing ſhe taught her ſonne how to lie. *Auſten* makes mention of ſome that iuſtified the readinge of the immodeſt, and laſciuious writinges of the heathen Poets vnto yonge boyes, by the good that comes of it, namely the fining of the tongue, the poliſhing of the ſpeach. That which is good is pretious indeed, and according to *Salomons* rule, we are to *buy* it, but yet not to our diſaduantage; with the loſſe only of worſe thinges, not of better thinges then that we buie. We muſt not buy eloquence, and *good wordes* ſo dearly; as with the loſſe of *good conſcience*: we muſt not redeeme our little finger, with the loſſe of our eies. For, as excellently *Auſten*, *Good wordes are not more eaſily learned by thoſe*

1. Sam. 14. 24.

Confeſſ. 1. 16.

Hinc verba diſcuntur, hinc eloquentia &c. Pro. 23. 23.

Non omnino per hanc turpitudinem verba iſta commodius diſcuntur, ſed per hæc verba turpitudo hæc confidentius perpetratur.

filthy writinges: but filthineſſe is more confidently practiſed by reaſon of thoſe wordes. Whatſoeuer good it is we may thinke to come vnto by ſinning, it is nothing to that hurt wee doe to our owne ſoules in ſinning. It were madneſſe to looſe a thouſande pounde, to gaine an hundreth: much more to looſe it for nothing, miſſing of that hoped for hundreth. So is it here in this deceit. In not ſinning: when we are tempted there is an vnſpeakeable good: now when wee ſin vpon hope of ſome great good, firſt we looſe the good of abſteining from ſinne, of keeping our ſoules pure from that defilement. This we wittingly looſe. Now that great good, we thinke to winne by this loſſe, is in compariſon with this, but as a dramme to a talent. This were bad enough, one would thinke: Yet here is not all. For beſides the loſſe wee purpoſely put our ſelues vnto, we looſe alſo that we hoped to gaine by this loſſe, both the talent, and the dramme too. As *Saul* when by his wicked execration, and cruell prohibition of foode to the people thought to haue furthered the victorie againſt the Philiſtims, indeede he hindered it, as *Ionathan* obſerued. For if the people had not binne out of heart for want of foode, they might far more valiantly haue purſued their aduerſaries. And ſo it fareth with vs, as with the dogge in the fable, that letting fall the fleſh that was in his mouth, to catch at the ſhadowe thereof, loſt both that he had, and that he thought to haue had, both ſubſtance and ſhadow too. For indeed that good, which we procure by ſinning, is rather a ſhadowe of good, then any true good. When we doe

doe euill that good may come thereof, though the thing it ſelfe be good, yet to vs it is not good. Our ſinne in procuring it, hath altered the nature of it. If this were well thought of by ſome, they would not ſo deceiue themſelues, as they doe, in vſing baſe ſhiftes, and indirect, and vnhoneſt courſes, for the inriching of their ſtate, vpon pretence of doinge good to the Church, whereto they ſay they ſhall thus be inabled. I tell ſuch, that the good which thus they doe to the Church, in them is no good, but turned into ſinne. For as in *Iob* it is ſaid that we may not *lie* for God, ſo neither may wee oppreſſe, defraude, or do any other euill either for God, or the Church of God. Hee knowes how to prouide for his Church without thee. He will not be honoured, with the price of a dogge, and a whore. He needes not thy *vertues*, much leſſe thy *ſinnes*, either for his owne glory, or his Churches. Neuer feare, that either of theſe will fall downe, though they ſeeme neuer ſo much to ſhake, vnleſſe thou (as once *Vzzah* his hand to ſaue the arke) put vnder the proppe of thy ſinne. But againſt this deceit for euer remember that golden rule of the Apoſtle, *Wee may not doe euill*, (no not the leaſt) *that good* (though the greateſt) *may come thereof*.

Iob. 13. 7.

Deut. 23. 18.

Rom 3.

The *tenth deceit* is, when we therefore preſume to go on in our ſinnes, becauſe our meaning is, if we may beleeue our heartes, to continue alſo in the practiſe of godlineſſe, as it were parting ſtakes betwixt God, and the Diuell. If our hearts ſhould perſuade vs ſo to inthrall our ſelues to ſinne, as wholie to renounce Gods ſeruice, and ſhake off his

X. Deceit, vrging of our purpoſe ſtill to continue godly.

yoake, this would not ſo eaſily bee granted. But now when they beare vs in hand, that ſtill we ſhall continue gods ſeruantes, notwithſtanding our ſeruice performed to ſinne, wee quickly apprehend this, and thinke this will bee fine, if wee can both pleaſe God, and our own naughtie hearts too. This was *Salamons* deceit in his firſt declination, when he began ouer much to hearken to the inchantments of pleaſures; that for all his pleaſures, hee would ſtill continue his former exerciſe of piety. But when once he had gon thus farre, to admit of ſuch companions with God, in the ſeruice of his heart, they could not long indure Gods partnerſhip, nor yet God theirs, and ſo *Salomon* at length gaue ouer the ſeruice of God, and ſerued idoles. Neuer then let vs thinke that we can ioyne together thinges ſo inſociable, godlineſſe, and wickedneſſe. It is a hard matter to exerciſe two ſeuerall trades: much more two ſuch contrary trades, as theſe two. Neuer let vs be ſo groſſe, as to thinke we can reconcile things altogether irreconcileable, *God*, and *Sathan*; ye cannot ſerue two contrarie Maſters, *God*, and *Mammon*, *God*, and *Bacchus*, *God*, and *Venus*. The *Mammoniſt* flattereth himſelfe in his worldlineſſe, becauſe hee purpoſeth ſtill to continue his zeale and forwardneſſe in religion. But this is impoſſible. For how can ſuch a worthy princeſſe as *Grace*, indure ſuch rouges for hir bedfellowes, to lodge with hir in our hearts, as are couetouſneſſe, voluptuouſneſſe &c. no; grace muſt haue all, or none. If any ſinne haue but a part, it muſt haue all. Loe then notable craft. If you will let ſuch, and ſuch ghueſts in to haue

ſome

ſome roome, they will not bee any vnquiet neighbours. Grace ſhall inioie hir roome ſtill. But when once they are got in, Grace is ſo annoied that ſhee is faine to depart preſently. And ſo all falles to their ſhare.

The *eleuenth deceit* is, when wee fleſh and confirme our ſelues in our ſinnes, becauſe of ſome humane lawes which may ſeeme to fauour them. Though yet, indeed, they only *tolerate* them, and not *allowe* them. Thus the common vſurer deceiueth himſelfe, why the law allowes ten in the hundred? yea but the law only ſtintes, and limitesit to ten in the hundreth, and ſo farre giues way to it, for the preuenting of a greater miſchiefe. And this will not be enough to excuſe the vſurer in the *court of conſcience*. Thus the Iewes deceiued themſelues in the matter of their *polygamy*, in hauing many wiues and in their diuorces for euery trifle. They thought *Moſes* law had allowed them in theſe ſinnes. Whereas our *Sauiour* ſheweth, *Moſes* onely gaue a toleration, becauſe of the hardneſſe of their harts. So in the matter of maintenance for the miniſtery, many, though rich and able, yet refuſe to giue any thing, becauſe they haue not thoſe things, the tithes whereof the Law requires for this purpoſe. Yet the Law of God is plaine, *let him that is taught make him that teacheth him, partaker of all his goods*. And againe in the cities which the other tribes muſt giue the Leuites, God wold haue this proportiō to be kept; ſuch tribes, as had more cities in their inheritance, ſhould part with more: ſuch as had leſſe, with fewer. By the equity of which proportion, thoſe that are richer, are bound

XI. Deceit, from humane law on our ſide.

Mat. 19. 18.

Gal. 6. 6.
Numb. 35, 8.

bound to giue more to the miniſtery, then the poorer. And yet, if this colour of humane law wil ſerue the turne, they may giue leſſe. For the poorer may haue tithes payable by the Law, when the richer haue none. But Gods Law requires that, according to our abilitie, whether our eſtate bee in matters tithable, or not, that matters not with God, wee ſhould maintaine the miniſterie.

XII. Deceit, from our moderation in ſinning.

The *twelfth deceit* is, when therefore wee flatter our ſelues in our ſinne, and thinke wee may well enough doe it, as long as wee keepe a moderation in ſinning, and doe not laſh out ſo farre as doe others. Thus many thinke they need not ſticke to ride vpon the *Sabaoth*, though for trifling, triuiall cauſes, ſo they ſtay an houre by the way to heare a ſermon, & doe not wholly ſpend it in trauelling, as ſome doe. Thus many beare themſelues out in their hard and vniuſt dealing with the poore, becauſe they vſe not all that cruelty they might, and that others doe; becauſe they onely clip off the *wool*, and not the *liuing fleſh*: it may bee they take but halfe the forfeiture of a band, it may be they reſtore halfe of the worth of the pledge, when it is forfeited. So theeues thinke if they leaue ſome mony in the trauellers purſe, and let him ſcape with his life, which was in their hands, they are ſo farre from being to bee accuſed for their ſtealing, that rather they are to be commended for their mercy, and moderation in ſtealing. Thus *Dauid* though hee followed his luſt in lying with *Bathſheba*, yet he would not lye with her, but being purified, according to the Law. And lying with her ſo, his deceitfull heart made him thinke hee might the more

2. Sam. 11. 4.

more ſafely do it. But this deceit is not hard to bee diſcouered. Doth *Dauid* indeede make conſcience of *ceremoniall*, and yet none of *morall* puritie? doth the theefe make conſcience of leauing one twelue-pence in the trauellers purſe, and none of taking many hundreths out of it? So in the remitting of halfe the forfeyture, I aske of thee, whether the ſame reaſon that makes thee giue one halfe, ſhould not preſſe thee to giue the other alſo, thou hauing no more right before God to keepe the one part then the other?

The *thirteenth deceit* is, in wreſting the Scripture to make it ſerue our turne. And if once our deceitfull hearts can finde the leaſt colour for our ſinnes there, then runne we away with it, and take libertie to ſin boldly. It ſhall not be amiſſe to ſee this in ſome particulars. XIII. Deceit, wreſting the Scripture to be for vs.

1. For liberty in ſinning prophane ones alleadge that of *Salomon*, *Be not iuſt ouermuch*. So a man may be too forward, and preciſe. And againe, Bee not wicked ouermuch. So then a man may bee wicked moderately. Eccle. 7. 11. 19. explaned.

Anſ. The former words are not to be vnderſtood of true righteouſneſſe, as though there could be too much there, but of a deuiſed righteouſneſſe of our owne, without the worde of God. Such as is that of the *Papiſts* in whipping themſelues. Therefore *Salomon* addes in the ſame place, *Neither bee too wiſe*, Make not thy ſelfe wiſer then God, in preſcribing to thy ſelfe a ſtricter righteouſneſſe, then his word impoſeth vpon thee. What then? is this to crye downe the practiſe of true piety, & mortification commanded

ded in the word? As for the latter words, of not beeing too wicked, they doe not giue vs leaue to bee wicked in any ſort, though neuer ſo little, no more
Rom.6.12. then the Apoſtle, ſaying, *Let not ſinne reigne*, doth thereby giue liberty to vs, that ſinne may be tolerated, ſo it reigne not; or then he doth, when he ſaies, *Let not the ſunne go downe vpon your wrath*, thereby giue liberty to bee angry till the ſunne ſet. But as there the meaning is, that if it be ſo that we cannot wholly be free from raſh anger (which were to bee wiſhed) yet we ſhould not nouriſh it, but labor with all ſpeed to quench it: ſo alſo heere, that if it bee ſo we cānot altogether be free from the taint of wickedneſſe, yet that wee ſhould keepe our ſelues from laſhing out into the exceſſe thereof, as the common ſorte doe, no farther are the wordes to bee ſtretched.

Prou.24.16. 2. For continuing impenitently in their ſins they alleadge that of *Salomon*, *The iuſt man falleth ſeauen times a day, and riſeth againe*. Which is to be vnderſtood of his falling into *affliction*, and not into *ſinne*. So likewiſe they vrge that of *Ezekiel*, *At what time ſoeuer a ſinner repents, &c.* But they forget that of S. *Auſten*, *He which giueth pardon to the repenter, doth not alwaies giue repentance to the ſinner.*

Eccleſ.3.4. expounded. 3. For mixt dancing of men and women that of *Salomon*, *There is a time to dance*. *Anſw. Salomon* ſpeakes not of ſuch things as we ought to do, or may doe, by the *commandement*, or *permiſsion* of God: but of ſuch things, as fall out, and come to paſſe by the *prouidence* and *decree* of God. *There is an appointed time*, namely in Gods eternal decree, *for euery thing*, name-

namely that falls out, euery, either croſſe, or pleaſing accident; for otherwiſe there is no ſuch time, wherein we are bound to throw away that we haue, ſo as we are to keepe and get it.

4. For vſurie, that in the parable, *Why diddeſt thou not put it foorth to the exchangers, that I might haue mine owne vantage.* Math.25.27. *Anſ.* Grant that this be ſpoken in alluſion to the practiſe of common and cruell vſurers, yet the Scripture doeth no more allow of the common trade of vſury by borrowing a ſimilitude of them, then of vniuſtice, in the parable of the theeuiſh ſteward or of theft, in ſaying, *Chriſt* ſhall come as a theefe in the night, or of the heathens Olympicke games, in comparing the practiſe of Chriſtianity to thoſe races, or of dancing in that parabolical ſpeech, *Wee haue piped, and ye haue not danced*, or of charmes and incantations, in likening the wicked to the *deafe adder, which heareth not the voice of the inchanter.* Luc.16.1. 1 Theſſ 5.2. 1 Cor.9.24. Mat. 11.17.

5. For fornication, that it is indifferent, the words of the councell, *Acts* 15. ioyning fornication, & conforting it with things indifferent, viz. *bloud*, & *things ſtrangled.*

Anſ. The reaſon of that coniunction was the generall account, that thoſe times made of fornication, not the councells owne opinion.

6. For defiling, at the leaſt the outward man with idolatry, *Naamans* petition, *God be mercifull vnto me when I come into the houſe of Rimmon*, with the Prophets anſwer, *Goe in peace.* *Anſ.* The wordes in the *originall*, as ſome learned haue obſerued, may be reade thus, *God be mercifull vnto mee, for I haue gone* 2 Kings 5. 18. interpreted.

into

into the house of Rimmon, so that *Naaman*, now purposing wholly to cleaue to the true God, craues pardon, for that which hee had done, no *leaue*, for that he was to doe. The worde is vsed in the same manner in the inscription of two Psalmes together; In the 51. Psalme, *A Psalme of Dauid after the Prophet Nathan came to him.* For he did not make the Psalme, till after he had beene with him. So in 52. *Psalme*, *A Psalme of Dauid, after that Doeg came, and shewed Saul, &c.* And in *Psalme* 54. *After the Ziphims came.*

7. For a *lawlesse liberty* to deale with our owne things as wee list, that in the parable, *May I not doe with mine owne as I list.* *Ans.* It is Gods speech, and his peculiar priuiledge, not thine, who hast nothing simply thine owne.

Math 20.15.

8. For *temporizing* & framing of our selues to all cōpanies, that of the Apostle, *Vnto the Iewes, I became as a Iew* &c. *An.* The Apostle became as a Iew to the Iewes, and as a Gentile to the Gentiles, not in conforming himselfe to any of their impieties: for he nener sacrificed to the Gentile Gods, to make himselfe as one without the Law, to them that were without the Law; but, 1. in the vse of things indifferent. 2. in a mercifull compassion towards them, tenderly earning in his bowels ouer their soules, not in a crafty counterfeiting of their fashions. Hee becommeth as a sicke man to the sicke, not that feineth himselfe to be sick of the same disease, but that ministreth vnto him, and, with a bemoning minde, thinketh what he would be glad others should do to him beeing sicke, and does the same to his brother. Diuerse such like wringings of Scripture might bee instan-

1. Cor, 9.20. opened.

Compassione misericordiæ, non simulatione fallaciæ. fit. n. tanquam ægor qui ministrat ægroto, non eum se febres habere mentitur, sed cū animo condolentis, &c. Aug. in epist.

inſtanced in. But theſe are enough to giue vs a ſay of the deceitfulneſſe of our hearts in this kinde.

The *laſt deceit* is, the inuenting of inuaſions, how to elude ſuch arguments, whether from the Scripture, or from ſound reaſon, as make againſt our ſinne. To ſhew this in ſome particulars. XIV. Deceit, Eluding the Scriptures againſt vs.

1. When wee plucke and pinch the long haire of ruffians with that pregnant text, *It is a ſhame for a man to weare long haire.* Nature it ſelfe teacheth it; *Anſwer* is made, that it is onely to be vnderſtood of ſuch haire, that is as long as womens. But as it is ſaid of the *Phariſees*, that their *Phylacteries* were *broad*, but their *expoſitions* of the Law *narrow*, ſo it may be ſaid of theſe men, their *haire* is *long*, but their *expoſition* of this Scripture is very *ſhort*; whiles they reſtraine the worde, which ſignifieth to nouriſh the haire at large, onely to ſuch a kind of nouriſhing, as women vſe that let it grow downe to their feete. *Homer* vſing the Apoſtles word, calls the *Gracians* nouriſhers of their haire; who yet I hope did not weare their haire ſo long as women, that they were faine to bind it vp. Thus in ſteed of clipping their haire, they clippe the Scripture. 1. Cor. 11. 14. κομᾶν.

2. The like ſhift is that which is vſed to decline the ſtroke of *Deut.* 22. againſt *ſtage-plaies*, where the man that putteth on womans apparell is ſaide to bee an *abomination to the Lord.* A fearefull thunderbolt. But loe a thicket, which ſome of *Adams* ſonnes haue found to hide themſelues from this thundring voice of the Lord; and that is a corrupting gloſſe, which interprets it of ſuch onely, that weare womens apparell *ordinarily*, and *daily*, ſo as women vſe to doe. Deut. 22. 5.

Yea,

Yea, but the word is to *put on*, and it cannot bee denied, but players put it on, when they act womens parts. And the same word is vsed of *Dauids* putting on *Sauls* armour, who yet put it off againe presentlie.

Iithoch. 1 Sam. 17.

3. And lastly, not to exceede in multitude of examples, when the negligence of Pastours is checked with that expresse commandement, *feede the flocke*, that is, saith the deceitfull heart, either by thy selfe, or by another. And yet *Christ* biddeth *Peter* if hee loue him, and as he loues him; to feede his sheepe. Looke then how thou art to loue Christ, so thou art to feede his sheepe. If thou thinkest it enough to loue Christ by a deputy, then maist thou also safelie thinke it enough to feede his sheepe by a deputy.

It might be shewed in many other things besides, how full of subtill and sophisticall witte our harts are in coining of distinctions, and deuising shifts to restraine *hatreds* as they call them, that is the commandements that make against them. But the question is, whether these distinctions will goe for current, or no, before God. In these cases it is best to take that which is surest, and freest from danger. No danger at all of sinne can there bee in neuer putting on of womans apparell, in wearing our haire in the ordinary shortnes, in feeding the flocke in our owne persons. But the other matters are doubtfull, & questionable. Take heede therefore, least, on thy death bed, thou make this doubt, O what if that were not the meaning of that place, feed the flocke, that is, either by thy selfe, or by thy substitute? How if *Christ* meant onely feeding by our selues in our owne persons?

Odia restringere, fauores ampliare.

ſons? how then? who ſeeth not, that when death commeth, then all our quirkes of wit, whereby wee ſoothed our ſelues in our ſinnes, vaniſh away as ſmoake? Venter not then to leane vpon ſuch broken ſtaues, which will ſurely faile thee in thy greateſt neede.

CHAP. XVII.

Sixe deceits of the heart in perſwading to the omiſſion of good.

HAuing ſpoken of the deceites of our hearts in perſwading to the *commiſſion of euill*, it remaineth that we proceed to their deceits in perſwading to the *omiſſion* of that which is *Good*. And they are ſpeciallie *ſeuen*. 2. To omit good, where the

The *firſt* is, when, as before the foule and ouglie face of ſinne was painted with the faire colours of vertue and holineſſe: ſo heere, contrarily, the beautifull face of vertue is all to bee ſlurred, and ſmeared with the blacke ſoot of thoſe vices, which ſeeme to haue ſome affinity with it. Thus conſcience of ſinne is traduced as preciſe niceneſſe, and needleſſe ſcrupuloſity; obedience to Gods lawes is thought the baſeſt bondage, Pſalm. 2. Iuſt ſeuerity heares ill, vnder the name of mercileſſe cruelty. Zeale is cenſured for hypocriſie, raſhnes, madneſſe. Patience for ſtupiditie, and cowardize. Humiltie for baſeneſſe of 1 Deceit, diſfiguring of vertue with ſins deformities.

2. Kings 9. 11.

minde: wiſedome for craft. And ſo are many excellent graces and workes diſcredited with vs, and wee brought out of loue, and liking with them. *Iudas* Math. 26 8. diſgraced the iuſt & honorable liberality of *Marie*, in breaking the boxe of ointment on our Sauior, as too profuſe and riotous a waſt. The Iewes taxed *Iohns* ſeuerer *grauity* as *diabolicall*: and *Chriſts* gentler *affabilitie* as *Epicurea'l*, and ſauouring of licentiouſneſſe. Eſay, 7. 12. *Ahaz* counted truſting on God to bee tempting of him. And the *Papiſts* ſlaunder marriage, as an vncleane and fleſhly worke. Herein vertue fares much like her followers, who neuer could bee free from thoſe aſperſions, and imputations, which of al others they leaſt deſerued. But, as the wicked, to bring the godly into hatred, haue alwaies raiſed vp ſlaunderous reports of them, that they are thus, and thus, (as of the Chriſtians in the Primitiue Church, that they were enemies to the Emperours, practiſers of vncleanneſſe in their meetings, &c.) when indeede they are nothing leſſe: ſo doe our hearts craftily miſinforme vs of vertue, and as once they of the *Hugonotes*, tell vs terrible things of it, to bring vs quite out of conceit with it.

II. Deceit to bring from a little to nothing.

The ſecond is, when our hearts would onely obtaine thus much of vs, to remitte but a little of our forwardneſſe and zeale, as in the ſtrict obſeruation of the Sabaoth, and other ſuch like duties. For by this meanes, as in committing of ſinne the deceit of our hearts was, to bring vs from a *little*, to *much*: ſo heere, from a *little* to *nothing* at all, that by little and little degenerating, at the length we might be quite ſtript and emptyed of all goodneſſe. A fearefull example

ample whereof the Church of *Epheſus* yeeldeth; whoſe little abatement of the feruour of her firſt loue made way to the remoouall of her golden candleſticke, and ſo to the bringing in of that fearefull and fatall darkeneſſe wherein her former ſo glorious and ſhining a light was whollie extinguiſhed. Our wiſedome therfore in ſtanding out againſt our own hearts, and the Diuell, with whome they conſpire, muſt be like to that of *Moſes* in ſtanding out againſt *Pharaoh*, not to yeeld ſo much as a hoofe; If we doe, our caſe in the end will be the ſame with them, that yeeld all at once, and at the firſt daſh wholly fall away. It matters not greatly to *Sathan*, in the ſpirituall ſhipwracke, whether the ſhippe be ſuddenly caſt away by ſome violent tempeſt, or bee drowned by degrees, the water getting in by little and little at ſome little hole. Lingring conſumptions, bring death, as well as the violent burning feuers. *He that is careleſſe in his buſineſſe* ſaith *Salomon is brother to the waſter*, and wil ſurely come to pouerty in the end. This is true alſo ſpiritually. If once wee beginne to ſlacke of our care and watchfulneſſe, and begin to grow cold and careles, and to carry our ſelues remiſſely in religion, wee ſhall quickly come into the ſame caſe with them, that waſt and hauocke al conſcience at once. Since therefore this is the Diuells craft, and our owne hearts together, not to ſet vpon our whole treaſure and ſtore at once, but heere a ſnatch, and there a ſnatch, til by little and little, they haue exhauſted vs: like *Nebuchadnezar* in the ſpoile of the Temple, firſt taking away one part of the furniture, then another: it ſtands vs in hand to holde

Reuel. 2, 4, 5.

Prou. 18. 9.

Dan. 1. 2. compared with Ier. 26. 19. 20.

fast our owne, and not to let goe the least parcell thereof. For if once a breach bee made in vpon vs, and but some little taken away, wee cannot but bee weakened thereby, and so lye open to further danger. *How often* saith S. *Austen*, "hauing at first but "tolerated of those which tell idle tales, least wee "should offend the weak; afterwards by little & lit-"tle haue we come willingly to listen vnto them? If once we become luke-warme, we are so much the fitter to become cold, and then to freese. If wee suffer zeale to coole, quicklie wee shall come to rest in the outward performãce of religious exercises, without any sense of the quickning life, and power of godlinesse in them, and at length we shall proceede on, from this dead senselesnesse, to open prophanenesse, and contempt of all goodnesse. Withstand then the first beginnings of declining.

Confes. 10. 35. Quoties narrãtes inania primo quasi toleramus, ne offendamus infirmos, deinde paulatim libenter aduertimus?

III Deceit, seuering of the pleasure of godlinesse from the trouble.

The third is, when the pleasure comfort and reward of godlinesse is seuered from the toyle, trouble and affliction that waits vpon it. As, contrarily in sinne our harts cunningly abstracted the paine from the pleasure. This deceit sometimes preuailes with the godly; as with *Dauid*, when considering the present afflictiõs of the godly, he cries out, *I haue washed mine hands in innocency in vaine*. But more commonly with the men of this world, when they heare that hard saying, *If any man will liue godly, hee must suffer persecution*, and *if any man will be my disciple, he must forsake all*, father, mother, lands, liuing, and life it selfe. But here *Chrysostome* giues vs an excellent rule, that when in any good thing to bee done for Gods cause, there seemes to be losse, we should not onely

Psal, 73, 13.

Hom, 15. ad pop. Antioch. in fine.

looke

looke to the loſſe, but to the gaine alſo incloſed in this loſſe. Art thou to giue almes, and doth the expenſe of money trouble thee? Conſider alſo the returne and increaſe of that which thou expendeſt. Haſt thou loſt any thing in thy outward eſtate? Giue thanks to God. And conſider not the greeſe which thy loſſe, but the ioy and comfort which thy thankſgiuing affordeth thee. Art thou reuiled, and reproched? beare it with a good ſpirite, and thou haſt more cauſe to glory in thy *patience*, then to grieue in thy *reproach*. We ſee the husbandman conſiders not the ſowing in teares, but his harueſt, his reaping in ioy. The fitherman lookes not to the caſting in of the net, but to the draught, nor the merchant to his ſea-voyage, but to the returne of his merchandize: ſo muſt wee not ſo much looke to our loſſes, croſſes, afflictions, as it were the ſhowring & lowring ſeedſtime, but to our reaping time, our harueſt, the comming of our Sauior, the blaſt of the trumpet, the exceeding glory prepared for vs. With *Moſes* we muſt looke to the recompence of reward, and the eternal waight of the *crowne* muſt waigh downe with vs the light and momentany waight of the *croſſe*. And as in ſinne wee ſhould haue afore, not ſeeeing only, but feeling alſo of the paines, when nothing but tickling pleaſure preſents it ſelfe: ſo in obedience, of the pleaſure, when nothing ſhews it ſelfe to the outward eye, but paine and trouble. If thus we can doe and truely conioyne thoſe things which our cunning hearts fraudulently ſunder, the *crowne of thornes*, and the *crowne of glory*, *Golgotha* and *Caluarie*, *coſuffering* and *coreigning* with *Chriſt*; then ſhal we account the Heb. 11.

rebuke of Chriſt a matter of incouragement, yea a greater attractiue vnto godlineſſe, then al the treaſures of Ægypt. For the leſſe our reward is heere with men, the greater may we aſſure our ſelues ſhall it bee hereafter with God. For if cruell man haue ſo much good nature, as to ſee the paines, which others haue taken for him, to be recompenſed: thinke we that the God of mercy can ſuffer them to go vnrewarded of him, that haue ſuffred ſo much for him?

Yea but in preſent thou ſaiſt thou ſeeſt, and feeleſt nothing but paines, puniſhments, troubles, and tribulations. Firſt, it is not ſo. Much comforte, and ſweetneſſe of delight is there in the very act of obedience, in regard of the peace and ioy of conſcience; as contrarily much torture, and terror in the very act of ſinning: for heere euen in laughing, the heart is ſorrowful, as in the way of obedience, euen in mourning the heart is light and cheerefull. In which regard, though there were no heauen, nor future reward of glory, yet the godly life, with all the troubles thereof, were to bee preferred before the ſinfull with all it pleaſure; onely becauſe of the ſweet quiet, and contentment of an vnguilty conſcience, whereas the wicked haue a tormentor within, a ſelf-condemning conſcience. The mudde and mire of which raging ſea troubleth, and diſtempereth the pleaſures of ſinne, which yet, if vntroubled, ſhould laſt but for a ſeaſon, hauing a moſt miſerable ſucceſſour to follow, endleſſe and remedileſſe ſorrow. So quicklie in ſinne doth the pleaſure fade and vaniſh, leauing behinde it perpetuall pain: wheras in obedience contrarily the paine is tranſient, the pleaſure eter-

eternallie permanent.

Now that in obedience firſt thou heareſt and feeleſt of the worſt, and the better is reſerued for the time to come, this ought the rather to hearten thee thereunto. As beeing an argument that there is no deceit which here thou needeſt to feare. For where deceit is ment, there the beſt things that may tickle and tempt vs are ſhewed, the worſe are concealed, till afterward. As for example, thoſe that ſteale away children, doe not tell them of rods and ſtripes, but of plummes, apples, cakes, babies, hobby-horſes, and ſuch like knackes, that vſe to pleaſe children; And then hauing thus caught them, the poore children afterward feele much woe and miſerie; ſo in catching of birds and fiſhes, their daily foode, that they delight in, is ſhewed them: the ſnare, the hook they feele afterward. And thus do our hearts, as we ſhewed, deceiue vs in perſwading vs to ſinne by obiecting to our ſenſes the pleaſurable delights therof, not telling vs of the *after-claps*. But now in obedience the word of God firſt tels vs of the *griefe*, then of the *glorie*, firſt of the *labour*, then of the *reward*, firſt of the *teares*, then of the wiping *hand kercher*, firſt of the *race*, then of the *garland*, firſt of the *fight*, then of the *kingdome*. Is not this plaine dealing to let vs know the worſt before hand? Doth not God herein deale as a Father with his childe? And will a Father cooſen and circumuent his owne childe? No. And yet firſt, in his childhood, he tels him of the ſeuere ſchoole-maſter, of the ſwindging roddes, of the hard feruler, and of ſuch like terrible things. Afterward, when he is come to age, hee tels him of his in-

Chryſ. hom. 16. ad pop. Ant.

heritance, and paſſeth it ouer to him. Lo then what a ſtrange deceit this is, for our hearts to make vs beleeue that to be an argument of Gods deceiuing vs, which is ſo cleere an euidence of his faithfulneſſe. If now wee were told onely of pleaſures and delights, we might ſuſpect deceit, and feare there would bee none in the ende. But now hearing nothing but of the croſſe, of gall, & wormewood, we may the more perſwadedly aſſure our ſelues, that the wine and hony will come, and that beginning with the dolefull darkneſſe of the night, wee ſhall end in the ioyfull light of the day. Where ioy hath the beginning, there feare of greefe makes our ioy greeuous: where griefe; there hope of ioy makes our greefe ioyfull.

IV. Deceit, remembrance of that by paſt.

The *fourth* is, from the remembrance of that good which we haue already done. Whereupon we falſly inferre that wee may now ſit downe, and reſt vs a while, as hauing done enough for our parts. This ſeemes to haue beene *Iehues* deceit. Hee thought it enough he had deſtroyed *Ahab* his poſterity, and idols. He thought this a great matter, and therefore that the doing of this might well excuſe him for the not deſtroying of *Ieroboams* Calues. But *Paul* had done far more, and yet forgat that which was paſt, and ſtill preſſed towards the mark, notwithſtanding hee had ſo happily combated with his corruption, that he could ſay, *I am crucified to the world, and the world to me*, yet he ſtill continued *beating downe his bodie*. So *Timothie*, though a rare man for mortification, yet continued ſtill in the vſe of ſuch ſeuere abſtinence, that *Paul* was faine to ſtay him, and bid him

Phil. 3.

Gal. 6.

1. Cor. 9.

him drinke no longer water. But marke heere the deceit of our hearts in turning the *ſpurre* into a *bridle*. For there cannot be a more forcible incitement to proceeding on in grace, then from our owne beginnings, and former practiſe. All loſt, if wee giue ouer, before the race be fully run out. Wherefore S. *Paul* perſwades *Philemon* to ſhew mercy to *Oneſimus* by reaſon of his former practiſe of that grace towards others; for hauing ſaid, *Wee haue great ioy and and conſolution in thy loue: For by thee brother the ſaints bowels are refreſhed*, hee inferreth preſently this *Wherefore I beſeech thee for my ſonne Oneſimus*. Refreſh thou his bowels, as thou haſt done others of the Saints. Stil hold out in the exercise of this grace, that thou maiſt receiue a full reward. In like manner he reaſoneth with the Corinthians, *As ye haue abounded in loue, and knowledge &c: ſo ſee yee abound in this grace* [of liberality] *alſo*. Wee, contrarily, thinke our abundance in ſome graces may diſpenſe with our defects in others. But, as in the parable of the loſt ſheepe, the ſheepheard leaueth the ſheepe he hath, and ſeeketh out that he wants: ſo ſhould we heere. In our thoughts, at leaſt, leaue thoſe graces thou haſt. Doe not ſo ſtand thinking of them, that thou ſhouldſt neglect that which thou haſt not. In the parts of our bodies none ſo fooliſh as to reaſon, no matter for the want of mine eye, becauſe I haue eares, noſe, &c. No ſouldier ſo ſenſeleſſe, as to ſay, no matter for a head-peece, becauſe I haue a breſt-plate. In the furniſhing of our houſes, if one onely ornament be wanting, wee doe not thinke the want made vp in the reſt, which we haue, but contrarily, that

Phil. 8. 9. expounded.

2. Cor. 8. 7. cleered.

that wee ought ſo much the rather to prouide that which is wanting, becauſe of thoſe we haue. In running of races, the people hollow, and ſhout not to the hindermoſt, but to the formoſt that are neereſt the goale. The like hartening ſhould we giue to our ſelues, the neerer wee approach to the ende of the Chriſtian race.

τὰς ἰσχὺς ὄντως τῶν βραβείων διεγείρειν μᾶλλον. Chryſ. hom 9. ad pop. Ant.

The fifth is, from comparing our ſelues with others that are worſe, as the Phariſee compared himſelfe with the Publicane. Hence wee gather, that as long as we haue others farre behind vs, we need not ſo beſtirre vs. This deceit is like that of the drapers, that commend a carſey by laying it to a rugge. Wel in other things we doe not ſo deceiue our ſelues. A man of ſome competency in his outward eſtate, if he ſee a begger that hath nothing, will not thereupon conclude that he is rich enough, and neede ſeeke for no more. No, but if there be but one richer man then himſelfe, he is an eye-ſore. As long as hee ſees him, he thinkes himſelfe poore. So the runner in a race haſtens his pace by looking to thoſe before, not ſlackens it by looking backe to thoſe behinde. So ſhould we rather caſt our eies vpon thoſe that are of greater eminency in grace, then our ſelues, and then hang down our heads, and couer our faces in ſhame to ſee what *nothings* we are, and then put to the ſpur to this dull iade, our naughty fleſh, that wee may make more haſt in our iourney.

V. Deceit, cõparison with inferiours. Luc. 18. 11.

The ſixth is, when we abſtaine from good, vnder pretence of auoiding euill: which anſweres to that deceit in the former kinde, of doing euil for the procuring of good. This is the deceit of the Papiſts, in not

VI. Deceit, Pretence of auoiding euill.

not ſuffering the Scriptures to be reade of the common people, becauſe of the hurt that may come of it. *Auſten* makes mention of ſome, that neglected the meanes of knowledge, becauſe *knowledge puffeth vp*. And ſo would be *ignorant*, that they might bee humble, and want knowledge that they might want *pride*. So the Philoſopher plucked out his eies to auoide the danger of vncleanneſſe. But wee muſt learne neuer either to feare *good*, though it may ſeeme neuer ſo hurtfull, nor to embrace *euill*, though neuer ſo *profitable*. Hurtfull good is more profitable, then profitable euill.

In Pſ.130. Sed rurſus ſunt quidam hominis qui cum audierint quia humiles eſſe debent, dimittunt ſe nihil velunt diſcere, putantes quia ſi aliqui, didicerunt ſuperbierunt, et in ſolo laſſo remanent.

CHAP. XVIII.

Of another deceit in the ſame kind.

THere remaineth yet one deceit more in this kind, for which, it being ſomthing more large, we haue reſerued this chapter. And that is the inuenting of falſe reaſons, to deteine our ſelues from performance of duetie. For euen in ſuch dueties, whereto we haue bound our ſelues by vow, we will yet go about to ſlip the collar, & to vntie the knot: which *Salomon* intimateth in that Prouerbe, *It is a ſnare after the vow to inquire*, namely colourable reaſons to elude our vow: Much more then will our deceitfull hearts do the like for thoſe duties, whereto tyed only by Gods commandements. For if they haue ſleights to looſe a duble knot, both of a commandement, and vow too: much more then a ſingle

VII. Deceit, inuention of falſe reaſons or ſhifts.

Pro.20.25. explaned.

gle knot of a commandement alone. To exemplifie this in ſome particulars; Many, when called to the ſupper of the Lord, pretend their want of preparation, and vnfitnes, by reaſon they are not in charity with their brethren. A notable deceit! For why doe they not vpon the ſame ground refuſe to pray alſo, becauſe loue and vnity are as well required heere, as in the Sacrament, yea a ſincere profeſsion of it, *forgiue vs, as we forgiue*, &c? When, in the publique reformation of religion, vnder *Ezekiah*, there was ſome backwardneſſe in the Prieſts and Leuites, and they happely with the ſluggard were readie to hold the hand in the boſome, and to crye, A Lion in the way, This innouation will bee dangerous, wee dare not be ſeene in it: *Ezekiah* (as after him *Æmilius Paulus* Conſull, when no body elſe durſt, himſelfe ranne in the hatchet into the temple of *Serapis*, the demoliſhing whereof the Senate had decreed) began firſt himſelfe, and awakeneth theſe ſluggards with theſe words. *O be not deceiued my ſonnes. God hath choſen you, &c.* 2.Chr. 29. 11. As if he ſhould ſay, I know your hearts are cunning and deceitfull enough to ſuggeſt falſe reaſons, to diſcourage you, but harken not vnto them. Doe your dutie. So alſo in the maintenance of the miniſterie, becauſe of the manie vaine ſhifts which men haue for their baſe and illiberall dealing with vs, ſaying: We liue idlie, and doe nothing but ſpeake a few words, &c. Therefore S. *Paul* hauing exhorted the *Galathians* to this dutie, to take away all their wittie excuſes, addes, *Be not deceiued, God is not mocked.* Gal. 6. 6. Thereby ſhewing, that as in diuerſe other things, the deceitfulneſſe of our hearts

ſhewes

ſhewes it ſelfe, ſo in this, namely the forging of idle reaſons, to ſatisfie, & bear out themſelues in the neglect of duties, cõmanded by the word of God. And as this deceite is in the people, in denying the miniſter his dues, ſo alſo in the miniſter in denying the people theirs, the due namely of ſpiritual inſpection, and inſtruction. For heere ſome pretend, that for a while they withdraw themſelues, that they might follow their ſtudies in the vniuerſitie, and ſo bee the better fitted for their charge. When yet *Timothy*, for the Churches behoofe, forſooke *Pauls* company his deere Maſter, with whom if he had abode ſtill, neglecting the Church, hee wanted not this pretence, that hee did it to furniſh himſelfe with greater ſtore of knowledge. For *Paul* might haue beene in ſteed of many vniuerſities to him. So in the matter of patience, this is an vſuall ſhift to excuſe the want of it, oh if I had deſerued it, I could haue borne it. Whereas *Peter* ſhewes that we ought ſo much the rather to be patient, when the euill wee ſuffer is vndeſerued, becauſe then patience is moſt praiſe-worthy, when it is moſt prouoked. And iniuries doe more prouoke patience, then deſerts. Beſides that, in vndeſerued euils, wee haue the conſcience of our owne innocency to comfort vs in that griefe, which the ſmart of the euill bringeth. All which comfort is wanting, when the euil is deſerued. And laſtly in the dutie of liberality, how witty, and crafty do men ſhew themſelues, in deuiſing reaſons to ſaue their purſes, as that they haue charges of their owne, they know not what neede they may come to themſelues, & diuers ſuch like. And hence

1 Pet. 2. 19. 20

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it is, the Greeke worde, which the Apoſtle ſetteth out liberalitie by, ſignifieth *ſimplicitie*, in oppoſition to that crafty and witty wilineſſe, that is in the
2.Cor.8.2. Couetous to defend themſelues from the danger as they thinke of liberality.

But, to omit theſe particular inſtances, which are infinite; there are fiue more generall, and common ſhifts, which men vſe to auoid the practiſe of godlineſſe.

1.Shift, from not doing euill. 1. Of thoſe whoſe religion and diuinity is wholly *negatiue*. Who thinke it is enough they do no hurt, and that it greatly matters not for doing good, ſo they doe no euill. But theſe muſt remember, that *euery tree that bringeth not forth good fruit* (for all it bringe foorth no bad) *ſhall bee cut downe for the fire.*
Mat.3.10. That the ſeruant, that doth not imploy, and increaſe his talent, (for all he returnes it ſafe and ſound to his
Mat.25.30. Maſter) ſhall be bound hand and foot, and caſt into vtter darkeneſſe. That many who neuer plucked
Mat.25.42. either meate from Chriſts mouth, or apparell from his backe, nor with the wicked perſecutors impriſoned him, and made him ſicke, ſhall yet be condemned, for that they gaue him no meat, being hungry, nor apparell, being naked, nor viſited him, in his impriſonment and ſickneſſe. That they themſelues would not like of the like excuſe in their idle & negligent ſeruants, neither would they thinke it a ſufficient plea for them to ſay, wee haue not ſet your houſe on fire, or plotted with theeues againſt you, &c. Beſides that theſe deceiue themſelues in thinking, they can abſteine from euil, in doing no good. Whereas, in Chriſts account, not to gather, is to

ſcatter

scatter, not to doe good, when wee ought, is to doe hurt, not to saue life, when we may, is to destroy it. And therefore, beeing chalenged by the *Pharisees* for curing a sicke man on the Sabaoth, his defence was, *Whether is it better to doe good or euill on the Sabaoth, to saue the life, or to kill?* And so in *Salomons* account, he that helps not his brother in his need, is a despiser, a hater, and so a murtherer of him.

Mark.3.4.

Pro.14.20.21

Second *shift* is of delayers, and procrastinatours; who say the time is not yet come for them to bee so graue, aud godly. Heereafter they will repent, and reforme their waies. So said the Iewes for the building of the material temple, *The time is not yet come*: and the like doe many of vs say, for the building of the spirituall temple of Christ in our hearts. Deceitfully we, as well as they: for the season of repentance is not the time to come, but the very instant wherin we liue. Behold now the accepted time: behold now the day of saluation. To day, whilest it is called to day, harden not your hearts: For wee are certaine of this onely, and not of any more, because our life is not in our owne hands, but in Gods; who in a moment can take it away. But say that, as once *Ezekiah* thou hadst a lease of thy life for some certaine space of yeeres: yet still the deceit should be the same; for thogh thy life may cōtinue longer, yet how knowest thou that Gods call also will still continue? or if that doe, whether he will giue thee his grace to answere vnto it, who hast already so contemptuously reiected it? Assure thy selfe, hee that will not bee fit for God to day, will be lesse fit to morrow. For heerein specially is the deceitfulnesse of sinne to be seene, that

2. Shift, from purposes for the time to come.

Hag.1.2. τὸ νῦν.

Isai.49.2. 2.Cor.6.2. Hebr.3.15.

that ſtill, the longer it cõtinueth with vs, the greater ſtrength, and intereſt it getteth in vs, and ſo as the Apoſtle ſhewes, it hardens our hearts, and more diſ-
Heb, 3. 13. ables vs for good duties then before. Know it then for a truth, that when thy deceitfull heart thus procraſtinates the practiſe of godlineſſe, and puts it off to the time to come, by that time thou wilt bee ſo rooted, and ſetled in thy ſinnes, through long cuſtome and continuance, that thou ſhalt ſcarce bee capable ſo much, as of the motion of the ſpirit vnto repentance. Such a fore-skinne will bee growne ouer thine heart ſo thicke and brawnie, that hardly will the moſt powerfull motions pierce through it. Doe wee not ſee how eaſily the crookedneſſe of a young twigge may be corrected? let it alone till it bee growne a confirmed tree, it is inflexible. Alas how many haue there beene, who deceiuing themſelues with an opinion of repenting heereafter, as thinking the preſent time when God called them, vnſeaſonable, afterward, ſeeing their error, and how they had let ſlip the ſeaſon, haue houled with *Eſau*, and haue then cried out, they could not repent, becauſe the ſeaſon was now paſt, it was now too late. What a cunning trick of thine is this, O thou deceitfull hart? when thou ſhouldſt do good, to ſay, It is to ſoone, the time is not yet come, Hereafter I will doe it? and yet when this thy *heereafter* is come, then to ſay, now it is too late, the time is paſt. Let vs not then be thus deluded, ſuffring the time of grace to ouerpaſſe vs to our deſtruction. Behold thy ſpirituall enemies are in a readines for thee, they haue their naked ſwords drawn, and already ſtabbe thee. And is

it

it now a time for thee to talke of deferring thy preparation for them? If thou come not out and harneſſe thy ſelfe for the battell in all the haſt, thou wilt be vtterly ouerthrown, before thy *heereafter* be come. Why ſhouldeſt thou deale with Chriſt like the Diuels, who cried againſt him comming to diſpoſſeſſe them, *Why art thou come to torment vs before our time?* For ſo many account the practiſe of godlineſſe a torment. Why ſhouldſt thou doe worſe with God, then thou oughteſt to do with thy neighbour? *Say not to thy neighbour goe and come againe to morrow, and I will giue thee if now thou haue it.* I cannot ſay indeede, that when God to day calls for thy repentance, thou haſt it, of thy ſelfe, then to giue it him. Yet this I may ſay, ſay not to God, Come againe to morrow, and thou ſhalt haue my repentance, when to morrow thou ſhalt be leſſe able to giue it, then to day. O that thou couldeſt be wiſe to know the time of thy viſitation, and to apprehend the occaſions & gracious opportunities of thy good, while they are offered; to obſerue the time of the ſpirits mouing in thy heart, as once thoſe ſicke men did of the Angels mouing in the poole of *Bethesda*, and with like violence to take it for thy ſoules health, as they did that for their bodies. If with the Church in the canticles, when Chriſt knocketh at the doore of thy hart thou riſe not vp in all the haſt to let him in, he wil be gone and with her, thou maiſt ſeeke him long enough in great woe & greefe, as once *Ioſeph* & *Marie* did bodily, ere thou art like to find him. Heare what Chriſt himſelfe ſaith, *Behold I ſtand at the doore and knocke, if any man heare my voice, and open, I will come in,* elſe not.

Pro. 3. 28.

Reuel.3.30.

not. Thou ſeeſt the mariners and water-men, becauſe they haue not the wind and tide at command, take the benefit of it, whiles it ſerues. The good husband in the world, how greedily doth he apprehend the occaſion of a good penniworth, and takes the aduantage of the market? O that we could be as wiſe ſpiritually, and take our penniworths of the Goſpell, while it laſteth, and whiles it is yet day, ply our work before the twelfth houre be gone, and that fearfull night ouertake vs wherein none can worke. O that *in this our day*, as Chriſt with teares wiſhed for Ieruſalem, wee could know the things belonging to our peace! Let vs not deceiue our ſelues in thinking becauſe we are young, we haue therfore time enough before vs, we need not make ſuch haſt. Alas it is but a day, a ſhort day al the time that we haue. O that in this thy *day* ſaith Chriſt. And then after it comes an eternall night. Other daies, though they haue their nights, yet thoſe nights end, and day comes againe. But after this day is once gone, there neuer comes a new day, to worke the work of the Lord in againe. O but the day of the Goſpell among vs hath beene, and ſo ſtill is like to be a long day. Well, bee it ſo. But then the day of thy life may bee ſhort enough, and then the other is thine no longer then thou liueſt. When thou art dead, what good wil the Goſpell doe thee then? Yea, but then the day of my life may be a long day. For I am young and healthy. Well grant thee that too, yet the day of the Goſpell, and the grace of God may bee out before the day of thy life. And then what good will thy life do thee? One of theſe two may eaſily bee, that if the

Soles occidere et redire poſſunt, &c.

day

day of the Goſpel be long, the day of thy life ſhould be ſhort: or if the day of thy life be long, yet the day of the Goſpell ſhould be ſhort. See then how dangerous & deceitfull delaies are. *Seeke the Lord* therfore, *while he may be found*, leſt otherwiſe thou bee like thoſe that Chriſt ſpeakes of, who ſhall *ſeeke to enter, and ſhall not be able*, and *Salomon*, *that ſhal ſeeke the Lord early, and ſhall not finde him.* And all, *becauſe they hated knowledge, and did not chooſe the feare of the Lord*, they would *none of my counſell, I called, & they refuſed, I ſtretched out my hand, and none would regard.* The ſeaſon then of ſeeking God is when hee ſeekes vs, and inuites vs to come vnto him, when he cals and ſtretches out his hand, as hee doth now in the miniſtery of the worde. If now thou ſtoppeſt thine eare, through this deceit of anſwering heereafter, thou art wondrous wide. As now *thou* art *deafe*, ſo heereafter *God* will bee *dumbe*. Heereafter there ſhall bee nothing for thee to anſwer vnto, no voyce of God to obey, ſaue that *Goe ye curſed*. Gods ſpirit ſhall not alwaies ſtriue with thee. Thou haſt refuſed the good counſell of the Lord, and reſiſted his ſpirit in the worde. Thou maiſt ſit long enough ere the like grace be offered thee againe. The time may come that thou maiſt deſire to ſee one of the daies of the Goſpell, which now thou ſeeſt, & ſhalt not ſee it, when, as Chriſt ſaide of himſelfe to the Iewes, thou maiſt ſeeke the powerfull miniſtery, and ſhalt not finde it, becauſe thou wouldeſt not bee found by it, when it ſought thee.

Luc. 13. Pro. 1. 28. 29.

Verſ. 24.

Gen. 6.

Luk 17. 22. Iohn. 7. 34.

3. Shift is frō extraordinary occaſions; as in thoſe in the parable; when inuited to the ſupper, excuſed them-

3. Shift. Speciall occaſions. Luc. 14. 18.

themſelues with the buying of farmes, oxen, &c. But this is meere deceit. The true cauſe indeede, why they would not come, was, becauſe their farmes & oxen had bought them. Their affections had inthralled, and ſould themſelues to this worlde. And therefore our Sauiour, preſently after the parable ended, addeth theſe words, *He that hateth not his father, mother, wife, children, yea & his owne life*, much more his farme, his oxen, *cannot bee my diſciple*. It was not then the farme, the oxen, but the inordinate affection to thoſe things, that they loued them more then they did Chriſt, that detained them. This was the true impediment which Chriſt in theſe words toucheth. The things of this life are burdens indeed preſſing our ſoules downe, but not in themſelues. Al the waight they haue in this kinde, they receiue it from our owne corruption. Which the Apoſtle ſheweth, ioyning theſe two things together, *Caſting away euery thing that preſſeth down*, that is, the things of this life, *and ſinne that ſo eaſily incompaſſeth vs*. It is this latter that makes the former burdenſome to vs. Therefore they in ſteed of ſaying, *I haue bought a farme, I haue married a wife*, ſhould rather haue ſaid, *I haue ſould my ſelfe to the inordinate loue of my farme, and I haue married my ſelfe to the fooliſh and carnal loue of my wife, as well as to my wife*. Some caſes indeed there are, wherein that rule of our Sauiour hath place, *I will haue mercy, and not ſacrifice*. And then the occaſion hindering the dutie is of greater conſequence, then the dutie omitted. And the neglect of that occaſion would haue left a deeper wound in our conſciences, then of the dutie. As in *Hannah*, if

Verſ. 26. expounded.

Heb. 12. 1. cleered.

if, for the going to the ſacrifice at *Shiloh*, ſhee had neglected to ſhew mercie to her poore infant, in giuing it ſucke. But heere many deceiue themſelues, to make euery entertainment of a friend, euery goſſipping or marriage dinner, or ſome ſuch like occaſion, to be a ſufficient cauſe to iuſtle out the ſeruice of God? And this was *Marthaes* deceit, rebuked ſeuerely by our Sauiour. Notwithſtanding the meeting of friends in *Zecharies* houſe, the circumciſion of the child on the eighth day was not neglected. The Iſraelites were but in an vnſetled tumultuarie eſtate, in the wildernesſe; and yet, for all that, they did not poſt off the duety of thankeſgiuing, till they were peaceably poſſeſſed of *Canaan*. And for all their often remooues in the wildernesſe, and the vncertainty of them, yet they ſeeme to bee chaleuged by the Lord for the neglect of circumciſion. Luc. 1. 58. 59.

Fourth *ſhift* is that, which is rife in the mouthes of the prophane, that it is vain and bootleſſe to take any paines in godlineſſe. For if they bee ordained to deſtruction, it will nothing aduantage them; they ſhall looſe all their labour: if to ſaluation, though they liue neuer ſo wickedlie, it ſhall nothing preiudice, or diſaduantage them. They muſt needs come to their appointed end. But theſe muſt know that it is impoſſible, either for a reprobate to liue godly, or an elect alwaies to liue lewdly and looſely. For the ſame God that ordeines the ende, ordaines the means. Thoſe whom he hath ordained to ſaluation hee hath alſo ordained to good workes, that they ſhould walke therein. Why then wilt thou deceiue thy ſelfe in this caſe, more then in the matters of this life? 4. Shift. Predeſtination. Epheſ 2. 10.

life? for there thou wilt not reason, God hath appointed how long I shall liue, therefore I will eate no meat, because Gods decree must needs stand, whether I eat or fast. Heere thou wilt haue the wit to answer. God indeed hath ordained how long I shall liue: but withall hee hath ordained that the time I shall liue, I shall liue by the vse of meanes. Much more shouldest thou vse this answere in this case. For thou knowest not but God may miraculously maintaine thy temporall life without meanes: but thou maist assure thy selfe, God will neuer worke such a miracle, as to bring a sinfull irrepentant soule into heauen.

5. Shift, Difficulty of godlinesse.

The fifth *shift* is of those that complaine of the difficulty of the practise of godlinesse, how painefull it is to our flesh, how impossible to be attained, and so by this meanes discourage themselues from making towards the heauenly, as once those spies did the Israelites from the earthly Canaan. Thus the foole puts off the studie of knowledge, pretending the impossibility of reaching vnto it. As *Salomon* implies, when he saies, as it were mockingly imitating of him, *Wisedomes* (in the plurall number) *are too high for a foole*. O there are so manie and sundry things to be learned. How can I cõprehend them all? But heere the truth is, that want of *will* is the true cause, though want of *skill* and *power* be pretended. For these men are like bankrupts, who though they be able to pay some part of their debts, yet refuse to pay any thing, because they cannot pay all. So these vpon pretence of their vnability to doe all required, will not endeuour to doe any thing at all. *Dauids*

Pro. 24.7. *Nolle in causa est. Non posse pretenditur. Sen. ep. 116.*

practise

practise was cleane contrary. For he proposing to himselfe that perfection of obedience required in the Law, farre aboue the reach of any man, *Thou hast commaunded thy precepts to bee kept very much*, namely with all our hearts, soules, &c; dooth not thereupon giue ouer his desire, and endeauour of obedience, but rather prouokes and enkindles it therby. For thereupon hee infers presently, *O that my waies were so directed that I might keepe thy statutes*. Here to deliuer our selues from this deceit, we must remember that God accepts *affecting* for *effecting*, *willing* for *working*, *desires* for *deeds*, *purposes* for *performances*, *pence* for *pounds*, and vnto such as do their endeuour, hath promised his grace inabling them euery day to do more, and more: Which grace when once we haue, then shal we see how false it is which our hearts tells vs, concerning the paine and tediousnes of godlinesse: For then we shall feele Christs *yoake to bee easie and sweete*, and *his commaundements will not be burdensome vnto vs*. Nay it is sinne, that is so painfull, Gods workes are farre more easie, then are the Diuels. For whether thinke we is the easier burthen to carry malice, and enuie in our hearts, or the loue of God, and our neighbour? To retaine the memorie of iniuries is troublesome, and vexes the mind; but what trouble, or paine is it, to let ones anger go, not to speake euill, not to reproach, or slander our neighbour? not to sweare? to aske good things of God that giueth them readily? It is troublesome to the minde to carke and care, and take thought: but to rest on God by faith, how sweete an ease is it to the hart? It is a slander then against godlinesse

Psal. 119.4,5.

Mat. 11. 29. 1. Iohn. 5.

Chrys. hom. 8. ad pop. Antioch. ποία ὀδύνη ὀργὴν ἀφεῖναι τῷ γεγυπεκότι; ὀδύνη μὲν ἐστι τὸ μνησικακεῖν, &c.

lineſſe to ſay it is ſo full of paine and trouble. And of the deceitfulneſſe of the heart in perſwading, ſo much.

CHAP. XIX.

Of the deceit of the heart in that which it promiſeth to vs.

3. In promiſing.

WE are now to proceede on to the third head of deceitfulneſſe, which is in *promiſing:* And that is either to *our ſelues*, or to *God*.

1. to our ſelues. 1. pleaſure in ſinne.

To our ſelues we deceitfully promiſe many things 1. Pleaſure, profit, and the ſweetneſſe of both in ſinne; but in the ende in ſtead heereof (ſo faithful are our hearts of their words) we finde nothing but gall, and wormewood, ſhame in the worlde, confuſion & horror in our owne conſciences. Whence that queſtion; *What fruit haue ye in thoſe things, whereof ye are now aſhamed?* as if he ſhould haue ſayd. Your hearts promiſed you much fruit of pleaſure and contentment in ſinne. Alas where is it? ye find now nothing but ſhame. So true is that of *Salomon*. The righteous is more excellent then his neighbour: but the way of the wicked deceiues them. They think themſelues farre better then the righteous. And ſo they were indeed, if they could find that felicity in their wicked waies which their deceitfull hearts promiſe: but this they doe not. Their way deceiues them, as hee ſhewes in the next verſe. *The deceitfull man* (though

Rom. 6. 21.

Pro. 12. 26. 27

(though when hee went about to ſteale his veniſon promiſed much mirth and cheere to himſelfe, yet he comes ſhort of his reckoning) he ſhal not ſo much as roſt that he tooke in the hunting. In couetouſneſſe, what happineſſe doth the heart promiſe it ſelfe in gaine though neuer ſo vnlawfull, and vnrighteous. But how deceitfully, many examples can witneſſe. What got *Ananias* and *Zaphira*, by reſeruing to themſelues ſacrilegiouſly the Churches goods, but a ſhamefull and ignominious death? No more did *Balaam*, when hope of gaine, and the large promiſes of the King, made him blindly, and boldly ruſh vpon the Angels ſword. Whence the Scripture, vſeth that phraſe of the *Deceit of Balaams wages.* What got *Gehezi* by taking vp that good morſell, as he thought, which his Maſter ſo vnwiſely, in his conceit, let goe beſide his lippes? nothing but a leproſie? Did not *Achans* Babiloniſh garment bring the ſtones about his eares? and *Iudas* thirty peeces of ſiluer the halter about his necke? Excellent *Salomon, The bread of deceit, ſeemeth pleaſant to a man: but afterward his mouth is filled with grauell.* There are ſome meats, which are very pleaſant in the mouth, and it is delightful to holde, and rolle them there, but after once they are ſwallowed downe, with the fiſh we feele the hooke ſticking in our iawes; beeing in the ſtomacke they make vs wondrous ſicke, ſo that wee cannot be well till the ſtomacke haue diſgorged it ſelfe. This is the ſimilitude wherby *Zophar* in *Iob*, doth moſt elegantly repreſent vnto vs the deceitfulnes of that pleaſure the couetous promiſe themſelues in the gaine of vnrighteouſneſſe. *Wickedneſſe was ſweet in his mouth,* and

Iude 11.

Iob.20. 12.13. 14.15.expl. *and hee hid it vnder his toung and kept it cloſe in his mouth, rolling it about as a peece of ſugar.* But what? was it ſo ſweet in his bellie too? No; *His meat in his bowels was turned, it became the gall of Aſpes in the middes of him. He hath deuoured ſubſtance, and hee ſhall vomit it. God ſhall draw it out of his bellie.* And thus in the Goſpell, are pleaſures well called *thornes*, not onely for choaking the worde, but alſo for pricking, and wounding the conſcience with true ſorrow, in ſtead of that falſe and flattering delight which wee expected. As it is thus in couetouſneſſe, ſo in ambition and all other ſinnes. Did not *Adam* and *Eue* promiſe vnto themſelues in the eating of the forbidden tree, the glory of the godhead? For what elſe meaneth that bitter ſcoffe, and ſalt ſarcaſme of the Lord, *Behold man is become as one of vs.* But what was the iſſue? *Moſes* tels vs. *Then were their eies opened, and they ſaw their nakednes*, they ſaw how they were mocked, how for the mines of golde, they had met with cole-pits, nay for heauen, with hell, for a throne of glory, with the dunghill of ignominy In this regard the Apoſtle ſaith that *ſinne deceiued him*, becauſe of this deceitful promiſe of his heart concerning ſinne. And for the ſame reaſon hee calleth the luſts of the fleſh, the *deceiueable* luſts of olde *Adam*; in the ſame ſenſe, that *Salomon* calls the rulers meat a *deceiueable* meat: Becauſe wee promiſe ſuch great matters of ioy, and delight to our ſelues in our ſinnes, the contrary whereof afterward our owne wofull experience teacheth vs. For ſinne imbraces vs indeede, but it is like the ſerpent. Together with the imbrace it mortally ſtings vs. Beleeue wee not then

Gen.3 22.

Pro theſauro Carbones. Rom,7.11.

Epheſ,4.22. Prou.23.3.

then those inchanting songs, and faire promises. We shall smart for our credulity afterward. Sinne that lay quiet before, like a sleeping dog, will afterward awake, and flye in our throats, & of a friendly perswader it will turne a most vehement accuser. The promised pleasure shall vanish with the very act of the sinne, and then comes the sting of the guilt. After the sinne is throughly done shall wee perceiue the heynousnesse thereof.

Quos Ægyp. ĩ Philistas vocãt. In hoc amplectũtur vt strangulent. Sen. ep. 52.

Perfecto demũ scelere, eius magnitudo intelligitur. Tacit.

II. Wee deceitfully promise to our selues the enioyment of many outward blessings, which yet wee neuer get. Thus *Saul* promised himselfe victory ouer *Dauid*, beeing shut vp in *Keilah*, *The Lord* saith he, *hath deliuered him into my hand.* So also did the lebusites triumph against *Dauid*, as though they had bene sure enough for euer being ouercome by him. This deceit we may see in the craking of *Goliah*, and *Senacherib*, who had in their presuming hope, got the victorie of their aduersaries before the conflict, and so putting on the harnesse gloried as those, that put it off. And we may easily discerne it in our selues, who too too easily beleeuing such things as wee desire should come to passe, do often make our selues sure of them, when yet in the ende wee come short of them. Heerein deceiuing our selues, as the Diuell would haue deceiued our Sauiour. *All these things will I giue thee*, saith he, which yet were not in his power to giue. No more are any of the least of these things in our hands which wee so confidently assure to our selues. And therefore to this deceit oppose we *Salomons* counsell, *Boast not of to morrow, for thou knowest not what a day may bring forth.* Many

2. Enioyment of outward things.

1. Sam, 23. 7.

2. Sam. 5. 6.

thing-

Deut.28,30.

things fal out betwixt the cup and the lip, inſomuch that oftentimes we enioy not thoſe things which euen almoſt we haue in our hands.

3.Happineſſe in inioyment.

III. Our hearts deceiue vs in promiſing, I know not what contentment and happineſſe in the fruition of theſe outward bleſſings, when yet the euent anſwereth not our expectation. O ſaith the deceitfull heart of man, if I might haue this or that which I deſire, ſo much liuing, ſuch or ſuch an office, or preferment, how comfortable and ſolatious a life ſhould I lead? well, when he hath his wiſh, it fareth with him almoſt, as with the Iſraelits in their quales. He findeth more vanity and vexation of ſpirit, in the preſence, then he did before in the want of this his ſo much deſired good. Hence alſo that phraſe of the *deceitfulneſſe of riches*, becauſe they do not perform that which our hearts promiſe vs concerning them. In the ſame regard all worldly honours are called *lies* by *Dauid*, *O ye ſonnes of men, how long will ye follow after lies?* The lye indeed is in our own falſe harts. We make them lyers, in that we promiſe ſuch great matters to our ſelues of them. Whereas in end the *leaning ſtaffe* becomes a *knocking cudgell*, & the *prop* to ſuſtaine vs, like the *Ægyptian reede* proues a *pricke* to pierce and paine vs, and as *Iob* complaines of his friends, all theſe matters which we thought would haue beene vnemptiable fountaines of comfort, *deceiue vs like a brooke*, whoſe waters faile in the ſommer, when we haue greateſt vſe of them. Thus *Eue* promiſed her ſelfe great matters in *Cain*, and he was the man obtained as a ſpeciall bleſſing of the Lord, and his brother was called *Habell*, vanity, as beeing

Pſalm.4,2. expounded.

Iob.9.

no

body in regard of him. But afterward this her son, on whom she so much doted, proued a very thorne in her side, and pricke in her eye. So concerning *Elkanah*, it is noted that hee loued *Hannah* more then his other wife, promising no doubt greater matter of comfort to himselfe in her, then in the other. But what followed? *He loued her*, saith the Prophet, *and the Lord made her barren*. Marke the coniunction of his louing her, and Gods making of her barren. So shall it bee in all such earthly creatures, whereunto we cleaue inordinately, falsly promising ioy to our selues in their vse. God, in his iust iudgement, shall make them barren, so that they shall not yeelde vs a quarter of that comfort, or benefit, which we expected. The rich foole hee promised himselfe a little heauen in his riches. *Soule take thine ease, &c.* But alas how soone did God *disease* him? *O foole, this night shall they take away thy soule*, and where then is thine *ease?* The reason of this deceit is, for that we, in our expectation of these outward things, before they come, apprehend onely the good, and the sweet abstracted from the soure, the pleasure, diuided from the paine: but, in the fruition, wee feele both, yea more of the soure, then of the sweete. And hence it comes to passe, that nothing pleaseth vs so well in the *fruition*, as in the *expectation*. Nay nothing almost which pleased vs when hoped for, but does more displease vs when had. Nothing I meane of these *temporalls*, whereof now we speake. For as for *eternalls*, they are more loued of vs, when *possessed*, then when *desired*. For it is impossible for any man to imagine, or conceiue of a greater happines, then that

1. Sam. 1. 5. If any would rather haue, (And) in this place to bee a rationall particle, shewing that he therefore loued his wife because of her crosse in barrennesse crauing his pitie; I striue not.

Luc. 12. 19. 20.

Nihil aquè adeptis et concupiscentibus gratũ. Plin.

Quæ mereri optauimus, vbi meruerimus abdicamus. Amb.

that which they haue in themſelues, that ſo hauing them he ſhould begin to deſpiſe them, finding leſſe, then he looked for before he had them. Nay our opinion doth not ſo much runne ouer in conceiuing of temporalls, as it comes ſhort in the apprehenſion of eternalls.

4. Freedome from iudgement, & hope of heauen in ſinne.

IIII. Our hearts deceiue vs in promiſing vnto vs both freedome from Gods iudgements in ſinne, and the fruition of his mercies in the neglect of obedience. In the one, cunningly ſeparating the ende from the meanes, hell, damnation, iudgment from ſinne; and in the other the *meanes* from the *ende*, holineſſe, righteouſneſſe, from ſaluation: telling vs, wee may enioy the end without the meanes, glory without grace, a plentifull harueſt without ſeede ſowen. As the *Diuell* would haue deceiued our Sauiour, promiſing him ſafe deſcent from the temple without going downe by the ſtaires: ſo heere would our hearts deceiue vs promiſing a ſure aſcent vp into heauen without going vp by the ſtaires of the workes of obedience. A fearefull thing it is to ſee men goe on boldly in their ſins, and yet as boldly to promiſe heauen to themſelues. O fooliſh ſot, who hath thus bewitched thee to thinke, that after thou haſt begunne and continued in ſinne, thou ſhalt end in glory, that after thou haſt liued many yeeres heere in this world, and done nothing but ſhamefully diſhonoured that God which made thee, with thy filthy beaſtly life full of all impuritie, that yet in the end God wil honor thee with the glory of his Saints. *Bee not deceiued* ſaith *Paul. Neither fornicatours, nor idolaters, nor adulterers, nor wan-*

wantons nor buggerers, &c. *ſhall inherit the kingdome of God.*

And S. *Peter* tells vs that God hath called vs vnto *glory and vertue.* To *glorie*, as the ende, to *vertue* as the way leading vs thereunto. Neuer then looke for glory, but in the way of vertue. God hath chained theſe two faſter together then that they ſhould bee ſeuered. So alſo hath hee ſinne and ſhame. And yet how many are there, like that man that *Moſes* ſpeakes of, who when hee heares the curſes of the Law read, yet bleſſeth himſelfe in his heart, ſaying, *I ſhall haue peace, although I walke according to the ſtubbornneſſe of my heart?* When the miniſters of the word threaten in the name of God, his iudgements againſt ſinne, are there not, who ſay in their hearts, Tuſh theſe are but skar-crowes? God means no ſuch matter, this is but a pollicie to keepe men in awe. Theſe are ſuch as the Prophet ſaies haue made a couenant with hell, and death, and the reſt of Gods iudgements. How could a couenant, will ſome ſay, be made with hell. Truly, true couenant can there be none; but only the deceitfull heart of man perſwades it ſelfe of a couenant, and ſo bears vs in hand that wee ſhall bee paſt by vntouched, whatſoeuer ſcourges come. We may ſee an example of this in *Eue*; who rehearſing Gods commandement and threatning to the ſerpent, began to minſe it with a *peraduenture*, *Leaſt peraduenture ye dye*, when God abſolutely and reſolutely had ſaide, *In dying ye ſhall dye.* So they in *Ieremy* wicked & impenitent wretches yet flatter themſelues in hope of mercy, *It may be the Lord will do according to al his wondrous works.*

1. Pet. 1. 3.

Deut. 29. 19.

Eſa. 28. 15.

See Iunius in Gen. 3. 3.

Ier. 21. 2.

God

God threatened *Ahab* to roote out his houſe: yet he promiſed himſelfe the eſtabliſhment of his houſe. And thereupon ſo followed the worke of generation that he left ſeuenty ſonnes behinde him. 2, Kings 10.1.

5. Continuance of proſperity. Obad. 3.

V. Our harts deceiue vs in promiſing a ſetled and immoueable continuance of our outward proſperitie. This was *Edoms* deceit, to whom the Prophet thus ſpeaketh, *The pride of thine heart hath deceiued thee, Thou that dwelleſt in the clifts of the rocke, whoſe habitation is high, that ſaith in his heart, who ſhall bring me downe to the ground?* This deceit was in her that ſaid, *I ſit as a Queene, and ſhall feele no ſorrowes.* Yea the godly themſelues are ſubiect to this deluſion: as *Dauid*, when in his proſperity hee ſayd hee ſhould neuer be moued, and *Iob* when in his flouriſhing eſtate hee ſaide, *I ſhall dye in my neſt, and multiplie my daies as the ſands.* No maruell then if the foole ſay to himſelfe, *Thou haſt goods laid vp for many yeares.*

Pſalm. 30. 6. Iob. 29. 18.

6. Succeſſe vpon inſufficiet grounds. Iud, 17. 13.

VI. We falſly promiſe to our ſelues good ſucceſſe vpon weake, and inſufficient grounds. As *Micah*, *Now I know*, ſaith he, *the Lord will be good vnto mee.* Why *Micah*? *becauſe I haue a Leuite to my Prieſt*, yea but God did not allow of ſuch rouing *Iep-land* Leuites. Neither were priuate houſes the place where God would haue the Leuites imployed, but the tabernacle. Herein it ſeems, *Balaam* deceiued himſelf, hoping becauſe of his many altars, and ſacrifices his deſire, and purpoſe of curſing the Iſraelites would ſadge. And this is the deceit of the ſuperſtitious, who boldly promiſe no ſmall matter to themſelues vpon the careful performance of their ſuperſtitious deuo-

Nū. 23. 1. 2. 3.

tions.

tions. Yea among our ſelues many thinke if they humble themſelues in confeſſion, and can fetch a ſigh, or ſhead a teare in prayer, or if they bee ſomething more diligent in outward ſeruice of God, then ordinarie, they ſhall eaſily obtaine at Gods hands that which they deſire.

CHAP. XX.

Of the deceit of the heart in that which it promiſeth to God.

THus wee haue ſeene how deceitfull our hearts are in the promiſes they make to *our ſelues*: it remaineth to ſee the like deceitfulnes in the promiſes they make to *God*. 2. To God.

Now the heart is deceitfull in promiſing to God, either the duties of repentance, and reformation in *generall*, or any ſpeciall dutie in ſpeciall.

1. For *particular duties*, how often do we purpoſe, & ſecretly, yea otherwhile more ſolemnly, promiſe to God the performance of this or that, when yet, in the end we do nothing leſſe, by reaſon of the vnſoundneſſe, and vnſetledneſſe of our deceiueable hearts. *Salomon* inſinuates, that in his time there were ſome, that after, by vow they had bound themſelues to the Lord for the performance of ſeruice, did yet afterward go about to enquire for reaſons, how to be diſcharged of their vow. *Iakob* promiſed and ſolemnly vowed to the Lord that, beeing 1. Duties particular, & that either ſimply. Pro. 20. 25. Eccleſ. 5. 5.

blessed in his iourney, and safely returned home again, he would build an altar in *Bethel*, & pay tithes. Neuerthlesse, for all this, *Iakob* after his return could sit still, and find no leysure to pay his vow, till God came, and plucked him by the eare, both by the afflictions sent vpon him in himselfe & his children, and also by his owne voice, as it were shewing him the reason of his danger before by *Esau*, and now by the people of that country, of *Dinahs* rauishment, and his sonnes barbarous murther, *Arise, go vp to Bethell, and build there an altar*, according to thy vowe. How often doe the best purpose with themselues to shew some proofe of their spirituall grace, in performance of this or that dutie: when yet, when it comes to the triall, we are altogether disabled, and shew nothing but weakenesse and corruption? becausse we haue by our negligence and securitie greeued the spirit of God. Wherein it fareth with vs, as with *Sampson*, who said with himselfe, *I will goe out now as at other times, and shake my selfe, but hee knew not*, saith the Prophet, *that the spirit of the Lord was departed from him*. And so his heart deceiued him. Thus was it with *Dauid*; *I saide I will looke to my waies that I sinne not with my tongue, I will keepe my mouth bridled whileſt the wicked is in sight*; but presently after he shews how soone he broke his word. *My heart was hot, the fire kindled, and I spake with my tongue &c. Peters* example is very memorable; how confident was he in protesting and promising concerning his sticking to Christ, to the very death? but yet quickly plucked in his snayles hornes, euen at the slight touching of a sillie wench. How soone saith *Austen* didst thou denye

Gen. 35. 1.

Iude. 16. 20.

Psa. 39. 1. 2. 3.

Ser. de 4 feria.

nye him as a dead man, whom before thou confeſſedſt as the liuing ſonne of God?

To this place belongeth that vſuall deceit, whereby we ſecretly promiſe to the Lord the doing of this or that, when our preſent eſtate ſhall bee chaunged. Oh if I were thus, and thus, I would doe ſo and ſo. *If I were King*, ſaith *Abſalom*, *I would ſee iuſtice done to euery man*. Thinke we, he would haue beene as good as his worde, if euer he had beene King? Aſſuredly none would haue beene more tyrannical. If I were a rich man, ſaith one, O how liberall, how free-harted ſhould I be? God happely lets him haue *his wiſh*, but hee lets not God haue *his promiſe*. God giueth *riches* to him, but he no *liberality to God*. Nay when he is become rich, he is more vniuſt, niggardly, ſcraping, then thoſe of whom hee complained before, when he was poore. Thus young men thinke with themſelues, when they come to bee ould, they will not offend in thoſe faults wherein they ſee age ſo much ouertaken, as frowardneſſe, moroſitie, impatience, contempt of youth, &c. Vnmarried perſons thinke, when they are once married, they ſhall liue ſo louingly, and comfortably, and be quite free from all thoſe faults which they ſee married folke to offend in. Men without children, if once they might come to haue children, O the dueties they would performe, the care of godly education they would haue. Priuate men, if they were in places of gouernment, O the wonders that they then would do. And in euery ſtate and condition, whatſoeuer want wee ſee in others, wee dare promiſe touching our ſelues a freedome from it, if we were in it. But wee

Or on condiciō of getting this or that.

know not, at leaſt remember not, that euery ſtate hath ſeuerall temptations, and burdens, annexed vnto it. And how can wee know, either how wee ſhall *withſtand* the one, or *ſtand vnder* the other, till it come to the triall. Nay rather, we ſhould feare the worſe of our ſelues. Behold now, beeing poore, I am couetous, when I want that baite of feeling the ſweete of gaine, which rich men haue. What then ſhould I be, if I were rich, when the danger is greater, to haue our harts ſtollen away by riches increaſing? Behold now I am a ſingle man, and haue no body to looke to but my ſelfe, and yet I finde I haue enough to do this well: how then ſhall I doe, when beſides my ſelfe, I haue a familie to ouerſee? Behold now I am a priuate man, & haue no body, but mine owne family to gouerne: And yet I find my hands full with this. Alas! if I were in publike place of gouernment, how ſhould I be ouercharged? Beholde being but a meane obſcure perſon, I yet find it hard to humble and keepe vnder my proud heart. What ſhould I doe then, if I flouriſhed in worldly glorie, and were a great one in princes courts? lo I can hardly ſtand faſt in firme ground. How then can I ſecure my feete in ſlippery ground?

2. general, of repentance.

2. In promiſing to God repentance, and reformation in generall, the caſe is alike. Men in their afflictions, and ſickneſſe, looking for death, how liberall are they in their promiſes? but afterward how baſely niggardly are they in their performances? They play childrens play with God, they take away a thing, as ſoone as they haue giuen it. When *Nebuchadnezar* beſieged *Ieruſalem*, then the *Iewes* made

Ier. 34. 10. 11.

made a ſolemne couenant with the Lord, to ſet free their ſeruants: But noe ſooner had the King remooued his ſiege, but they retracted, and repealed their vow, and brought backe againe their ſeruants into their former bondage. So fareth it with theſe kind of men. When God laies ſiege to them by ſicknes or ſome other pinching affliction, then couenants, and promiſes are made concerning the putting away of our ſinnes: But no ſooner doth God begin to depart, and ſlake his wrath, but we returne with the dogge to the vomit, and with the ſow to our wallowing in the mire. Like *Pharaoh* that diſmiſſed the *Iſraelites*, when death entred within his palaces, but preſently after, in all haſt, makes after them to fetch them backe againe. Thus was it in that great ſweat in the time of king Edward. As longe (ſaies one) as the feruentneſſe of the plague laſted, there was crying *peccaui, peccaui*, mercy good lord, mercy, mercy. The miniſters of gods word were ſought for in euery corner, they could not reſt, they might not ſleepe: yee muſt come to my Lord, yee muſt come to my Lady, come if ye loue God, and if yee loue their ſaluation tary not. For Gods ſake M. Miniſter (ſay the ſicke folks) tell vs what we ſhal do to auoide Gods wrath. Take theſe bagges. Pay ſo much to ſuch a man; for I deceiued him: giue him ſo much, for I gat it of him by vſury. I made a crafty bargaine with ſuch a one, reſtore him ſo much and deſire him to forgiue me. Diuide this bag among the poore, cary this to the hoſpitall, pray for mee for Gods ſake, Good Lord forgiue me &c. This was the diſſimulation of the people for three or

foure dayes whiles the execution was, but after when the rage was ſomewhat ſwaged, then returned they to their vomit worſe then euer they were. Then that they had before cauſed to bee reſtored, and giuen in almes they ſeeke to recouer by more euil-fauoured cheuiſaunſes. This deceitfulneſſe God noted in the *Iſraelites*, who being humbled with the terrors of the law, promiſed very largely, *All theſe things will we doe.* But what ſaid God. *O that there were ſuch a heart*, namely as, in this ſo liberall, and franke a promiſe of obedience, they make ſhow of, and at this time thinke indeed they haue. Dent. 5. 29. For now we ſpeake of ſuch a kinde of deceitfulnes, whereby we deceiue our ſelues as well as others. We are not to thinke theſe *Iſraelites* did groſſely diſſemble with God: but at that time, being in ſome diſtreſſe, they ſpake as they thought, and meant to do. But by reaſon their heartes were not throughlie purged, and renewed, it was only a ſuddaine fit for the time, afterwardes their hearts returning to their old bias, they were not able to performe that which they promiſed. This the Scripture would teach, when it ſaieth *their hearts ſtarted aſide like a deceitfull bowe.* Pſal. 78. 57. explayned. When a man ſhoots with a deceitfull bowe, though he leuell his arrow, and his eye directly to the marke, and thinke with himſelfe to hit it, yet indeed the arrow, by reaſon of his deceitfull bow, goes a cleane contrary way. Anſwerable to this bowe is our heart, to the arrowe the deſires, purpoſes, and promiſes wee conceiue, and make in our afflictions. The marke wee ayme at is repentance. To the which wee then looke with ſo accu-

rate,

rate, and attentiue an eye; as though we ſhould repent indeed. And that indeed is our purpoſe, and meaning then: but our owne hearts deceiue vs. For, becauſe they are not truly renewed, but there is much vnſoundneſſe ſtill in them, hence it comes to paſſe, that theſe arrowes of our purpoſes, and promiſes of repentance neuer hit the marke, neuer ſort to any good effect, but vaniſh in the aire as ſmoake. *Ahab* did not groſſly diſſemble in that his humiliation wrought by the Prophets reprehenſion, but he meant in good ſadneſſe, when he cloathed himſelfe in ſackcloth. Onely his heart ſtill remained vnregenerate, & ſo deceiued him. So was it with *Pharao* alſo. One wold think that water heated in the fire were indeed as truley hotte as fire it ſelfe. But becauſe it is not a naturall heate, but onely externall from the heate of the fire, remooue it but a while from the fire, and it returnes againe to his owne nature, and as the Philoſopher obſerues, becomes colder after the heating, then it was before. So is it with theſe flaſhings of deuotion & holines, which were in *Ahab*, *Pharaoh*, and others in like caſe. They are not kindly, but violent, they are not from the inward fire of Gods ſpirit, but from the outward fire of his iudgements. And therefore when that is out, theſe are gone.

Ariſtot. meteor. l. 12.

And this is the third part of the hearts deceitfulneſſe, namely its deceitfulneſſe in promiſing. The vſe of that which hath beene ſpoken hereof, is

Vſe.

1 To teach vs patience, when we are croſſed in thoſe things wee deſired, and wherein we promiſed great felicity to our ſelues. For God hee ſawe the

deceitfulneſſe of our hearts in ſuch promiſes, & that indeed theſe things would in the euent haue prooued *ſerpents*, and *ſtones*, which wee thought would haue been *fiſhes*, and *bread*, that they would haue been very bitter, and burdenſome vnto vs, which we fancied as matters of comfort, and delight.

2. To reſt contented in that eſtate wherein wee are. For howſoeuer wee promiſe much of our ſelues, if our eſtate ſhould change for the better, as from pouerty to riches, from obſcurity to glory, and greatneſſe in the world, and preſume of our owne ſtrength, not to be touched with thoſe infirmities, that vſually attend ſuch eſtates; yet we haue learned how deceitfull our hearts be herein. Haue we then a liberall, and mercifull affection in our pouertie? let vs not be ouer deſirous of a richer condition. For we know not whether then wee ſhall be of the ſame minde, yea or no. And that affection we haue to liberality, while we are poore, is accepted of God for liberality it ſelfe. Take heede then of this deceit. Thou deſireſt to be *rich*, that thou mighteſt be *liberall*. So much thy heart promiſeth thee, that thou ſhouldeſt be very *liberall*, if thou wert once *rich*. Lo thou art *liberal*, before thou art *rich*, in regard of the *affection*, and diſpoſition of thy heart, and when thou art *rich*, thou art not ſo much as liberall in *affection*. Thou doeſt not only not get that liberality in *action*, which thou promiſedſt thy ſelfe in riches, but alſo thou leeſeſt, together with thy pouerty, that liberality in *affection*, which then thou haddeſt. O deceitfull heart, who by promiſing vs more, makeſt vs to haue leſſe. Deſire

ſire then rather to keepe thy pouerty, that thou maieſt keepe thy *liberality*; remembring that of Salomon, that though *that which a man ſhould ſpecially deſire is his goodneſſe*, that is, to do good in workes of liberality; yet *a poore man*, that, hauing nothing to giue, hath yet a giuing affection, *is better then a lier*; that is, as I take it, better then ſuch a rich man, who before he was rich, would bragge much what hee would do, if he were rich, and yet, being rich, is poorer in liberality, then euer hee was: who is therefore, in regard of this deceitfulneſſe of heart, worthily called a *lyer* by the holy Ghoſt. Be not then, through this deceitfulneſſe, moued to the deſire of an higher, and greater eſtate. *If there bee a willing mind, God accepts a man according to that he hath, and not according to that he hath not.* Then againe conſider with thy ſelfe, what likelihood there is, that thou ſhouldeſt doe a greater good (which belongeth to a higher place) being therin, who canſt not doe the leſſer good, (which belongeth to a meaner place) wherein now thou art. Thou art a bad poore man: thou wouldeſt be a worſe rich man. Thou art an ill gentleman: and is there any hope that thou wouldeſt be a better noble man? In pouerty, and meaneneſſe thou canſt not be free from thoſe infirmities, whereto that eſtate is ſubiect: and yet thinkeſt thou to eſcape thoſe whereto riches, and honour lie open?

Pro. 19. 22. opened.

2. Cor. 8. 12.

3 Neuer to be ouer bolde, or lauiſh in promiſing much of our ſelues. Do we with the moſt: but ſpeake wee with the leaſt. For our heartes will deceiue vs. Wee would hardly giue our wordes for a falſe

a falſe knaue, that had often deceiued vs. Why then learne we not the like wiſedome here, not to promiſe any great matters of our ſelues, ſince wee haue ſuch deceiuing heartes, as will ſhame vs in the end, if we preſume any thing far of them. It is a ſhame to vs, when others, of whom wee haue promiſed much vnto our friends, ſhall deceiue vs. Therefore the Apoſtle, hauing promiſed *Titus* no ſmall things concerning the Corinthians, ſaith he was not *aſhamed in that whereof he had boaſted of them vnto Titus*, becauſe their doings had abundantly iuſtified his ſayings. Thereby inſinuating, what a ſhame it would haue been vnto him, if the Corinthians had deceiued that hope, and confidence which he had of them. O then what a foule ſhame muſt it needs be, when our owne heartes ſhall deceiue vs in that which we haue promiſed of them to God? Suffer wee not then our tounges to runne ouer in this kinde, leaſt it fare with vs, as with that ſame young man in the Goſpell, who came running in all the haſt to our Sauiour, crying out, *Good maſter what good thing muſt I doe to get eternall life*; therein ſecretlie promiſing, that he would be willing to doe any thing Chriſt ſhould command him. For it is, as if he ſhould haue ſaid. O let me but know what is to be donne, & be it what it wil be, lo here I am ready, preſt to doe it. But when Chriſt told him what was to be done, *Goe ſell all, and giue to the poore &c.* then he ſlunke, and ſhrunke backe. For how many are there that, through this kind of deceitfulneſſe, deale with God, as Horuah did with Naomi, making hir beleeue that nothing ſhould be able to ſeperate

2. Cor. 7. 14. 16.

Mark. 10. 17. 22.

Ruth. 1. 10. 14.

perate them, there was no ho, but ſhe muſt needes follow Naomie into Iudea: but ſhe was ſoone intreated to ſtay behind, and take her leaue. The Prophet Oſea bringeth in the Iſraelites, renuing their couenant with the Lord, in very ſerious manner; *Come let vs returne to the Lord &c.* One would thinke here were an excellent ſpirit of ſincerity. But God, diſcerning guile in this their ſo hotte, and haſty zeale, paſſeth this ſentence vppon it, *What ſhall I doe vnto thee ô Ephraim &c. All thy righteouſneſſe is as the morning dewe.* And therefore when our harts promiſe any thing to God, whether openly, or ſecretly, we muſt deſire Gods ſtrength to inable vs for performance, as *Dauid* hauing promiſed, *I will keepe thy ſtatutes*, praieth, *forſake me not ouer longe.* Yea we muſt in this caſe deale with our hearts, as *Ioſua* did with the *Iſraelites*, promiſing their ſeruice to the Lord, ô ſaies *Ioſua, yee cannot ſerue the Lord, he is a iealous God &c:* ſo we in like manner, muſt propound to our ſelues the difficulty of doinge any good thing: both in regard of our *weakeneſſe*, and Sathans *wilineſſe*. And, as in being ſurety to man, for our brother, the ſcripture exhortes vs to be wel aduiſed what wee doe: ſo much more ought we to be heedefull, and conſiderate in this ſuretiſhip to God for ſuch falſe hearts as theſe are, that weighing well our owne inability to do ſo much as the leaſt good, wee may neuer preſume to vndertake any ſuch matter, otherwiſe then in the deniall of our ſelues, and in the earneſt crauing of the preſence of the ſpirit, without whom wee can neither promiſe, nor perfourme as we ought.

Hoſ. 6. 1.

Pſal. 119. 8.

Ioſh. 24. 16. 17 18. 19.

Pro. 6. 1.

CHAP.

Chap: XXI.

Of foure deceites of the heart in practiſing.

4. In practiſing where the

NOw we are come to the fourth, and laſt head of the firſt kinde of the *ſelfe-deceiuing* of the heart, namely the deceitfulneſſe which is in *practiſinge*. And this ſhewes it ſelfe in diuers particulars.

I. Deceit is in the hearts fickleneſs in good

1 The deceitfulneſſe of heart in practiſing appeareth in the *fickleneſſe* and *vncertainety* thereof; whereby it commeth to paſſe, that we cannot hold on a conſtant tenour in any good courſe, without making of many interruptions. Many begin to enter into ſuch, and ſuch good waies of repentance, and reformation, but they ſoone grow weary, and breake off. *Nebuchadnezar*, ſeeing the excellent propheticall ſpirit of *Daniel* in interpreting his dreame,

Dan. 2. 47.

was ſo affected, that only *Daniels* god muſt be the true God. And yet this laſted not long. For within a little while after, for all this, his Idole muſt bee

Chap. 3. 5.

worſhipped vnder paines of death. And after this the ſight of the miracle in the three childrens deliuerie, that the fire, which was fire to burne the bondes wherewith they were tied, was no fire ſo much as to ſindge their apparrell, how did it further worke vpon him, and wring from him the acknowledgement of the true God: yet, for all this, not long after we may ſee him ietting it in his palace, and as proudly, as euer, aduauncing himſelfe aboue the Lord. Neither is it thus only with the wicked, but in the godly alſo themſelues, in the true

true practiſe of godlineſſe, though not in like manner. whence it is, that they finde ſuch vneueneſſe in their liues, that they are ſo off, and on, ſo out, and in, now in good frame, but by and by ſenſibly diſtempered, and altogether vnlike themſelues. Sometimes how are wee hoyſed vp to the very skies, in abundance of pure, and heauenly meditations, and conſolations, as it were rapt vp with *Paul* into paradiſe, or aſcending in *Elias* fiery chariot into heauen? Otherwhile againe caſt downe into the very deepes of hel, not able to pray, heare, meditate with any feeling of comfort. Sometimes in praier transformed in our ſoule (ſo are we rauiſhed) as Chriſt was in body, when hee prayed. Otherwhile againe as heauie in praier, as the ſleepie diſciples with Chriſt in the garden; the wings of our faith being clipt, our praiers lie groueling on the ground. Sometimes ſo comfortable, and couragious, that we can ſay with *Dauid*, *Though I were in the valley of death, yet would I feare none ill*: otherwhile againe ſo deaded, and dejected in our ſpirits, that we are like him, when he ſaid, *One day I ſhall die by the hand of Saul.* Sometimes ſo ſtrong in faith, that we can ouercome the greateſt dangers, and with *Peter* can walke vpon the ſwelling waues: By and by ſo faint, and brought to ſo low an ebbe that wee fall downe euen in farre leſſer dangers; as *Peter* began to ſinke at the riſing of the winde. Sometimes ſo patient, that we can quietly beare the greateſt indignities: preſently after ſo impatient, that we cannot put vp the ſmalleſt vnkindneſſes. As *Dauid* patient in *Sauls* perſecution, impatient in *Nabals* diſcurteſie.

Luc. 9. 29.

Pſalm. 23. 4.

1. Sam. 27. 1.

curteſie. To conclude. In the hearing of the word, how doe wee feele ſometimes our hearts to burne, and glowe within vs ? O the heauenly affections we then feele inkindled ! ô the ſweete diſpoſition, and frame our hearts bee in then ! little would wee thinke then, that afterward we ſhould be ſo much cooled, as we are very quickly after our departure from this fire, and comming into the friezing aire of the world. In which regard, as Chryſoſtome ſaies, the miniſters haue the greater trouble, becauſe they neuer finde their worke as they left it, as other workemen do, the ſmith, the ioiner, &c. who as they left their worke in the euening, ſo they find it in the morning : but miniſters ſhall finde their worke altogether put out of frame, and order, by reaſon of our deceitfull heartes, that ſteale from vs thoſe good affections wee had before. If a horſe naturally trot and for ſome ſpace of time hath accuſtomed himſelfe thereto, though by art he bee broken, and made amble, yet in journying he will be, euer and anon, offering to go out of his amble into his trot. So regenerate men, becauſe naturally their hearts are euill, though in part mortified by grace, they haue learned to doe well, yet, euer and anon, they haue experience of the readines of their hearte to breake out into their ould courſes. Corruption in them will haue ſome flurtes. Our heart is the inſtrument wee muſt worke with, in the ſeruice of God. But a deceitfull inſtrument will not hold out in working. No more will our deceitfull heart in the ſeruing of God.

Hom. 13. ad pop. Antioch.

II. Deceit, The *ſecond point* of deceitfulneſſe in this kind is in the

the *ſlipperineſſe* of our hearte; whereby it comes to paſſe, that they giue, both God, and our ſelues, the ſlippe, whileſt they are in the performance of good exerciſes. As when in praier, meditation, and hearing of the word they ſlily ſteale away, and play the fugitiues, caried away with idle, and wandring imaginations. This deceitfulneſſe the moſt holy haue miſerable experience of; their heartes herein dealing with them, as if our ſeruant imployed in ſome buſines together with our ſelues, in the middeſt of the worke ſhould priuily ſteale away, wee not marking, or minding of him. That holy father *Auſten* felt this, and bewailed it in himſelfe, that in his moſt ſerious meditations of heauenly things his mind was eaſily diſtracted by the ſlighteſt occaſions. Concerning the which hee thus "writeth, *Let euery* man therfore marke and conſi- "der what doings there are within in the hart, how "often times our praiers themſelues are interrup- "ted with vaine thoughtes, ſo that our heart can "hardly ſtand ſtil with God. Though yet it would "lay hold on it ſelfe and ſo make it ſelfe to ſtay with "him, yet in a ſort it flieth away as it were from it "ſelfe, neither can it finde any boundes wherby it "may keep in it ſelfe from flying away in her wan- "dring motions, that ſo tarying ſtill with the Lord "it may be refreſhed with ſweete delights by him. "Hardly among many of our praiers meet we with "ſuch a praier. Euery one would be ready to ſay "that this were ſo only with him, and that others "were not troubled in like manner, vnleſſe we had "heard Dauid in a certaine place ſaying, Therfore "thy

the ſlipperines in the very act of performance.

Confeſſ. lo. 35

in pſal. 86.

2. Sam. 7.27. cleared by Auſten. *Dixit ſe inuenire cor ſuũ, quaſi ſoleret fugere, & ille ſiqua quaſi fugitiua, & non comprehendere, & clamare ad Dominum, &c.* Pſalm. 38.

"thy ſeruant hath founde his heart to pray vnto "thee. *Lo he ſaies that he found his heart, as though his heart were wonte to flie away from him, and he ſaine to runne after this fugitiue, & being not able to catch it himſelfe, to cry to the Lord, my heart hath left me.* So farre *Auſten*, excellently ſeting forth this deceitfulnes of our hearts. Would we not count him a deceitfull friend, who, when we ſhould haue greateſt vſe of him, would then be ſure to be out of the way? Alike deceitfull muſt our heartes needes be, the chiefeſt inſtrument wherwith we are to ſerue the Lord. And yet when Gods ſeruice is to be performed of vs, our hearts are then to finde, they haue runne away from vs, and ſo, when we ſhould ſeeke God, we muſt firſt go ſeeke our ſelues.

III. Deceit, ſecret foiſting in of corruption into good actions.

The *third deceit* is, when our heartes doe priuily, and ſecretly, we ſcarſe perceiuing it, foiſt in, and cloſely conuaie ſome corruption into our good actions, euen then, when wee are in the very acte of performance. And with this deceit are euen the children of God themſelues exceedingly troubled. For howſoeuer they propound not to themſelues any of theſe by, and baſe reſpects of praiſe, and vaine glory &c. in their good actions, but rather do ſet themſelues againſt them; yet theſe things doe come in by ſtealth, and ſlily inſinuate, and wind in themſelues into their hearts, as once the ſerpent into the garden. So fitlie in this regarde doth the Prophet call our heart deceitfull, in that word, in the originall, from whence *Iakob* had his name, becauſe our fleſhly hearts do the ſame thing to the ſpirit, in doing of good, which *Iakob* did to his brother,

ther, comming out of the wombe, as it were ſupplant it, and catch it by the heele, when it is in running of the Chriſtian race; for what els doe they, when they intrude, and obtrude vpon vs their own carnall, and corrupt affections? looke how thoſe *Samaritanes* would haue had their finger in the building of the temple with the Iewes, namelie with a purpoſe to haue deſtroyed it; and looke how *Iehu* offered ſacrifice to *Baal*, killing his prieſts at the ſame time: and looke how *Huſhai* went to *Abſaloms* company to ouerthrow him. Alike deale our harts with vs, needes will they intermeddle in our good actions, but it is but to rob vs of them, by transforming them into ſin, through the mixture of their corruption. For when there ſprings vp any ſweete fountaines of grace within vs, then doe they cloſely (as once the *Philiſtims* dealt with *Iſacks* welles, which he had digged) caſt in their filthy dirt, and duſt, and ſtop them vp therewith. They droppe downe from their impure hands ſome filth, vpon that pure webbe the ſpirit weaueth, and ſo make it a monſtruous cloath. They cunningly put in their leauen into the ſpirits dough, and ſo ſowre it, and make it diſtaſtfull to the Lord. When ſometime the ſpirit of grace is offering to put forth it ſelfe, as once *Zarah* in *Thamars* wombe, yet, by reaſon of this deceitfulneſſe of our hearts, it recoyles preſently, and goes backe, ſo as *Zarah* did, and the fleſh like Perez, that ſteppes before it; and ſo as they were deceiued, when *Zarahs* hand was firſt ſeene, ſo wee often, when we feele our ſelues making ſome offers towards God. For as knauiſh cony-catch-

ers, watching the times when honeſt men are to go to ſome ſolemnity of feaſting, craftily thruſt in themſelues, that they may filch ſome thing away: ſo where grace is to imploy her ſelfe, corruption wil be ſure to haue an oare in this boate, and to intereſt it ſelfe in the good action, that it may by this meanes ſteale away the beſt part of our comfort therein: As in the loue of grace and vertue in good women, it comes ſometimes to paſſe, that the impure, and filthy loue of luſt, and concupiſcence, by certaine jugglinge feates of conueiance, cogges in it ſelfe. Therefore S. *Paul* writing to *Timothie*, a man rarely mortified, biddeth him yet to exhort younger women *with pureneſſe*, or *chaſtly*; becauſe, through the deceitfulneſſe of his heart, euen then, whileſt he was exhorting them to chaſtity, ſome vnchaſt motions might come creeping into his owne heart, and ſteale vpon him vnawares. And ſo in preaching, while the miniſter is ſtirring vp others, to the zeale of gods glory, through this deceitfulneſſe of heart, it comes to paſſe, too often, that thoughtes of pride, and vaine glory poppe in themſelues, to defile, and deface the glory of the worke. In which regard *Auſten* ſaies, that it is harder to preach holily, then to heare, writing vpon that of *Dauid*, Thou ſhalt make me to heare the voyce of ioy, and gladneſſe, which he readeſ ſomething otherwiſe, thus. Thou ſhalt giue ioy to my "hearing. Whereupon he thus writeth. The hea- "rers of the word are more happy then the ſpea- "kers. The learning hearer may be humble. But "the ſpeaker he muſt ſtriue againſt pride, and the "deſire

1. Tim. 5. 2. ἐν πάσῃ ἁγνείᾳ

In Pſal. 50.

Feliciores ſunt qui audiunt &c

" deſire of pleaſing men, that they cloſly creep not in vpon him, and *cauſe him to diſpleaſe God*, &c. The like deceit are we ſubiect vnto in prayer alſo. Witneſſe *Ionahs* example, of whom it is ſaid, that he then prayed, when indeed he did nothing but quarrell with God. Read the wordes of that his praier, and yee ſhall finde nothing prayer-like in them. They ſeeme rather to be a braule, then a praier. How then is he ſaid to pray? No doubt feeling his weakneſſe in giuing place to anger, he thought to ſtriue againſt it, and in this good minde addreſſed himſelfe to praier: but yet, loe the deceitfulneſſe of his heart, while by prayer hee thought to haue ouercome his anger, anger ouercame him and his praier too, turning it into a jangling, and wrangling expoſtulation with the Lord. Thus otherwhile men ſetting themſelues to meditate againſt ſome ſinne, in the very acte of meditation haue been inſnared therein. For as in ſpeaking againſt ſome ſinnes, it falles out that others ſometime are taught to practiſe them, (which was *Solons* reaſon of making no lawes againſt the killing of our parents, leaſt by forbidding it he ſhould teach it) ſo alſo in thinking againſt ſome ſinnes, our ſelues may be caught. And when men in their thoughtes haue beene framing their mindes to reconciliation with their aduerſaries, in the remembrance of the iniurie receiued they haue been further incenſed, then before. *Peter* did well to aske the queſtion, *Maiſter ſhall we draw the ſword*. He did not aske this queſtion as the princes in *Ieremie*, whether they ſhould go downe into Ægypt, being before reſolued to go downe, whatſoeuer

Ionah. 4. 2.

Luc. 22.

Ier. 42.

ſoeuer the Prophet ſhould anſwere. No, we are not to thinke that *Peter* had made a reſolute anſwere to his queſtion before he made it, being fully purpoſed to draw, before he asked the queſtion. No, he did not ſo fouly diſſemble. But in asking the queſtion he ſeemed to bee framing his mind to more moderation, and willing to be aduiſed, & directed by Chriſt, but yet withall exaſperated with the inſolency of the aduerſary, and indignity of the fact, he could not hold his minde in that temper of moderation, to ſtay the anſwer of the queſtion, but euen in asking drew, the deceitfulneſſe of his hearte preuenting Chriſts anſwer. So againe oftentimes in many of our actions, where we thinke we do intend a good end, and doe indeed in ſome ſort intend it, there yet withall, vnder hand, gets into our mindes the conſideration of ſome other ſiniſter, and crooked reſpect. As *Moſes* pretended to the Lord, that the conſcience of his owne weakeneſſe, and inſufficiency made him ſo fearefull of vndertaking the office he impoſed vpon him, leaſt by this meanes Gods glory ſhould be foiled in him. Neither did he altogether diſſemble therein. But withall there ſecretly lurked another matter beſide the feare of himſelfe, namely the feare of *Pharaoh*, leaſt he would haue reuenged the *Aegyptians* quarrell vpon him. And therefore God ſeeing that, ſaid vnto him, *Ariſe Moſes, go thy waies, they are dead that ſeeke thy life.* So when we deſire that our children, or others vnder our charge, ſhould thriue in godlineſſe, this is a good deſire; but how often doe the eies of our mindes looke a ſquint at Gods glory herein;

heerein; and (whatſoeuer our own pretences & conceits may be) like *Demetrius* pretending *Dianaes* glory againſt *Pauls* doctrine, when yet it was his owne gaine he more ſpecially intended, how often are we carried away with a reſpect of our ſelues, that wee might reape ſome credit, in the good ſucceſſe of our labours? And therfore excellently the Apoſtle, purging himſelfe of this corruption, writeth thus vnto the Corinthians. *Now I pray to God that ye do no euill.* The Corinthians might obiect. Thou thus prayeſt not ſo much for our good, as for the credit of thine owne miniſtery. The Apoſtle therefore by way of preuention addes, *not that wee ſhould ſeeme approued*, hauing our labours thus bleſſed: *but that ye ſhould do that which is honeſt, though wee bee as reprobates*: in an honeſt deſire of your owne good doe wee deſire it, without any reſpect of our ſelues. Againe, when the children of God are humbled and caſt downe in godly ſorrow for their ſmaller ſinnes, often vpon this occaſion, the heart beginneth to conceiue thoughts of pride, O there are few that take notice of ſuch ſmall ſinnes, or are ſo touched for them, as I. And ſo the theefe pride, ſtealeth away our humilitie, as it doth alſo all our other graces, it beeing almoſt all one to be ſimplie proud as to be proud becauſe of our humility, to be vncleane, as to bee proud becauſe of our chaſtitie, &c.

Acts 19.27.

2. Cor. 13.7.

The *fourth deceit* of the hart in practiſing is, when it cauſeth vs to leape from one extreame to another, paſſing by the meane; as from prodigalitie, to couetouſneſſe, from couetouſneſſe to prodigality, skipping ouer liberality. In the former leape the couetous

IV. Deceit, leaping from extreame to extreame.

tous man hath a fair pretence, O why ſhould I waſtfully miſpend Gods creatures? why ſhould I make my belly my God? But why doſt thou not rightly vſe Gods creatures? why doeſt thou make thy mony thy God? The prodigall, lately couetous, his colour is as good, why ſhould I make my ſelfe a drudge to my goods? yea and why ſhouldeſt thou make thy ſelfe a drudge to thy pleaſures. In the ſame kind of deceit are ſome brought from preſumption to deſperation, from thinking their ſinnes are nothing, and that they can repent when they liſt for them, to thinke that they are greater then that euer they can repent, or find mercy at Gods hands. By the like deceit are men come from too much honouring of miniſters, which was in Poperie, to too much contemning of them. As it was in the Church of Corinth, ſome would giue too much to the miniſters, ſeruilely apprentiſing their iudgements vnto them, 1.Cor.1.12. *I am Pauls, I am Apolloes.* Another ſort, to auoide this extremity on the right hand, went as farre out on the left, in the vtter reiecting of the miniſtery, *I am Chriſts*, I care not for any miniſter, but will bee taught immediatelie by Chriſt himſelfe. And therfore *Paul* after hee had refuted thoſe offending in the exceſſe, leaſt anie through this deceitfulneſſe ſhould decline too much to the defect, hee wiſely 1.Cor.4.1. qualifies the matter, *Let a man yet thinke of vs as of the miniſters of Chriſt, and diſpoſers of the ſecrets of God.* Let no man think that there is no way to auoid too much dignifying the miniſters, then too much nullifying of them. This is like the husbandmans error, when in correcting the crookednes of a twig,

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hee writhes it too much the other way. A deceit, that befell the Fathers, who in their zealous deteſtation of hereſies, haue in their diſputations ouerſhot themſelues, ſometimes, and gone too farre on the other ſide. As *Clemens* was ſo farre carried againſt worſhip of images, that hee condemned the Art of painting. An example of deceit in this kind we haue in *Peter*, who for not ſuffering Chriſt to waſh his feete, hearing that fearefull anſwer, *Vnleſſe I waſh thee, thou haſt no part in mee*, laſhed out preſently as farre the other way, *Lord not feete onely, but hands, and head and all.* But it was his feet only that Chriſt would waſh, not his hands, or head. So the Corinthians, being reprehended for their remiſnes, and careles ouerſight, in not puniſhing the inceſtuous perſon, fell to ouer-rigorous ſeuerity, in not freeing him from puniſhment, in not looſing him vpon his repentance. So S. *Auſten* confeſſeth of himſelfe that, in his deſire to auoide carnall delight in ſinging, he fel into that extremity of ſeuerity, as to condemne all delightful melodie, tickling the eare. The errour in the primitiue Church was, to magnifie the Apoſtles writings in contempt of their vocall doctrine. *The letters*, ſaid the falſe Apoſtles concerning *Paul, are ſore and ſtrong: but his bodily preſence, and his ſpeech is of no value.* The Papiſts at this day haue auoided this errour, by falling into the contrary, of aduancing the doctrine, which the Apoſtles, ſay they, deliuered by word of mouth, their vnwritten verities, to the ſhamefull diſparagement of their written doctrine. And to conclude, how many of vs, through this deceit, haue beene brought from

Ioh. 13. 9.

Confeſſ. 10. 34. Aliquando autem fallaciam hanc immoderatius cauens, errore nimia ſeueritate, vt melos omne cantilenæ ſuauium ab auribus meis remoueri velim.

2. Cor. 10. 10.

Popiſh ſuperſtition, to prophane and irreligious Atheiſme? From the blind zeale without knowledge, to a colde and hartleſſe knowledge without zeale, from workes without faith, to faith without workes, from ſhaking off the yoke of that Romane tyranny, to ſhake off the ſweete and eaſie yoke of Chriſt too, and ſo to an ouer licentious, and lawleſſe diſſolutenes. From the leauing of Popiſh faſting, pennance, confeſſion, to the contempt of true Chriſtian faſting, repentance, confeſſion, and from the errour of the merit of good workes, to a ſhamefull neglect of them. So that we did more good workes (I meane outwardly in regard of the matter) in Poperie, for our owne glory, then now we doe for Gods glorie, though Gods glory ſhould bee a far more powerfull attractiue to good works then our owne.

And theſe be the four firſt deceites in this kinde.

* * *

CHAP.

CHAP. XXII.

Of eight more deceits in the ſame kinde.

V. Deceit, ſliding from the meane to an extreame.

TO go yet forwards in theſe deceits; The *fifth* is, when our hearts cauſe vs to degenerate from the meane to the extreame, ſpecially that which hath greateſt reſemblance, with the meane. Wherin our hearts deale with vs, as the Diuel would haue dealt with our Sauiour, when vpon occaſion of his ſtrong faith in his Fathers prouidence, which he had ſhewed, in reſiſting his firſt temptation, chuſing rather to liue by this faith in want of bread, then vpon his motion to commād the ſtones to be made bread, when, I ſay, vpon this occaſion, he would haue cunningly brought him on in his ſecond temptation, to preſumption, in caſting himſelfe downe headlong from the toppe of the pinacle, as beeing an action, which would carie a great colour of a very ſtrong faith indeede *Peter* hauing made a notable profeſſion of his faith, *Thou art the Chriſt, the ſonne of the liuing God*, and beeing therefore much commended by our Sauiour, preſently thereupon tooke occaſion to fall from the *true boldneſſe* of *faith* to the *ſawcines* of *preſumption*, in aduiſing his Maſter to decline the croſſe, whereupon the ſaluation of all the elect depended. So likewiſe from iuſt & lawfull zeale, how eaſily through this deceitfulneſſe, do wee ſtray into blind boldnes, and vnaduiſedneſſe? as the common people of their owne heads throwing downe images, and the Browniſts as they call them, in ſeparating

ting from our Churches; the like was the zeal of *Peter* in drawing out his ſword, in his maſters quarrell, and cutting off *Malchies* eare: as alſo of two of his fellowes, calling down for fire from heauen, to conſume the inhoſpitall Samaritanes. In all theſe zeale degenerated, and became like wine turned into vineger. As alſo in the Iſraelites, when thy were carried ſo farre in their zeale and indignation againſt the Beniamites that they ſware raſhly they would none of them giue any of their daughters to wife to a Beniaminite. So ſhould a whole tribe haue periſhed, and the Church and common wealth haue beene weakened and impaired. What madneſſe was this in puniſhing others, ſo farre to exceed that therein alſo wee ſhould puniſh our ſelues? Like the hands and other outward parts in the parable, which denying to miniſter foode to the bellie, becauſe as they ſaid it was idle and lazie while they laboured, did thereby pine and conſume themſelues. And yet to this did the deceitfull harts of the Iſraelites bring them vpon occaſion of their iuſt and lawfull zeale. So eaſily may the Diuell caſt in his wilde-fire into this fire of Zeale. Thus from the iuſt reuerence of holy men came in religious adoration; as wee may ſee in the examples of *Cornelius* and *Iohn* rebuked by *Peter*, and the Angell. So alſo, from godly ſorrow how eaſily doe our deceitfull hearts carrie vs to immoderate and exceſſiue penſiueneſſe, from beeing *poore in ſpirit* to be *deſperate in ſpirit*. As the Apoſtle ſheweth, admoniſhing the Corinthians, that they would comfort the inceſtuous ſinner, and releaſe him of his excommunication, leaſt hee ſhould vpon

Iudg. 21. 1.

occa-

occaſion of longer continuance in his iuſt ſorrow, be ſwallowed vp of deſpaire. *For wee are not ignorant*, ſaies the Apoſtle, *of Sathans wiles*, namely how hee laboureth to bring vs from the iuſt meane to the exceſſe. And as it is Sathans, ſo alſo is it one of our owne hearts deceits; his deceits, by our conſenting being made ours, as I ſhewd in the beginning. Thus from the true practiſe of mortification, in taming & keeping vnder our fleſh by abſtinence, many haue brought thēſelues to too great an auſteritie & ſeuerity. Hence the whippings, and ſuch like exerciſes of the Papiſts. Hence the diſcipline that hath bene vſed in monaſteries, and the practiſe of ſome, that would neuer eat but running, leaſt they ſhould feele ſome pleaſure, and delight in eating. *Timothy* was caught in this errour, when vnder the colour of abſtinence, for the reprooving of the luxurious *Epheſians*, he had ſo farre macerated his body, that the Apoſtle was faine to preſcribe him Phiſicke. This may teach vs what an eye we had neede haue ouer our ſelues, euen in the practiſe of the beſt things, becauſe nothing more eaſie, by reaſon of the deceitfulneſſe of our harts, then to mixe ſomething of the extreames with the meane; ſo that wee can hardly bee angry without ſinning, beleeue without preſuming, repent without deſpairing, fear without doubting, be merry without vaine lightneſſe, bee ſad without heauy and vnprofitable dumpiſhnes.

2.Cor.2.11.

1.Tim.5.23.

The *ſixth* deceit is, when we incroach vpon God in thoſe things, wherein hee hath giuen vs ſome liberty in his word, going beyond the bounds he hath there ſet vs. God hath giuen vs liberty, yea indeede hath

VI. Deceit, Incroaching in the vſe of things lawfull.

hath imposed a necessity vpon vs to seeke the maintenance of our owne credit and good name, that so we might be the fitter instruments of glorifying him in our seuerall callings, but heereupon, as S. *Austen* hath well obserued, through the deceitfulnes of our hearts, we are drawne on to desire, and delight in the loue, the reuerence, the praise of men it selfe, and to like well enough of it to bee loued and reuerenced, not *for Gods cause*, but euen in *Gods stead*. But this deceit is specially in the vse of things indifferent, as meat, mirth, marriage, recreation, sleepe, apparell, and such like. Of all which, God indeed hath granted vs the vse, yet not so, but hee hath confined vs within certaine limits, and as vnto the sea, hath set vs our bounds, saying: *Thus farre shalt thou goe, and no farther.* Now our deceitfull hearts hauing once gotten this by the ende, that such and such things are indifferent, and so may lawfully be done, thinke they are then on a sure ground, and so care not how farre they lash out; as though there were no restraint in the vse of things indifferent. And thus it is strange to see, how that which is lawfull drawes on that which is not conuenient, yea and what horrible sinnes are swallowed downe vnder the name of things indifferent. Come to a swinish Epicure, that makes his belly his God, and tell him of his abuse of Gods creatures: he will answer presently, why straiten you my liberty in the vse of the creatures, which Christ hath purchased for me? Hath not God giuen vs *wine to make glad the heart?* Yes to make *glad*: but drunkennesse and surfeting makes it heauy. *Take heed* saith our Sauiour, *least your hearts be made heauy with*

Confess. 10. 36. Itaque nobis quoniam propter quædam humanæ societatis officia necessarium est amari & timeri ab hominibus, instat aduersarius vbiq; spargens in laqueis Euge, Euge, vt dũ auidè colligimus incautè capiamur, & a veritate tua gaudium nostrum deponamus, & in hominum fallacia ponamus, libeatq; nos amari, & timeri non propter te, sed pro te.

Luc. 21. 34.

with ſurfeting and drunkennеſſe. Thus wee ſee how eaſily our deceitfull hearts remoouе the auncient bounds ſet by God, which to do, but with men, is a deceit not to be ſuffered. And ſo it ſteales on further till at length it bring vs from *Chriſtian liberty*, to a moſt *vnchriſtian libertiniſme*, and *luxurious licentiouſneſſe*. Behold then heere a noble deceit, while men thinke they take and vſe their liberty, indeede they looſe it. For in the vſe of theſe things, wherein God hath made them free men, they make themſelues bondmen, beeing *brought vnder the power* of thoſe things which they vſe, as the Apoſtle elegantly ſpeaketh. For they ſo inthrall themſelues to the luſt of their ſenſes, and of their bellies, that though their owne, and others deſtruction be ſometimes ioyned with the vſe of ſome of theſe things, they cannot yet forbeare. Which ſeemed to bee the fault of ſome of the Corinthians, couering their intemperancy, and loue of their bellies, whereby they hazarded ſome of their brethrens ſoules, with the pretence of Chriſtian liberty. So much the Apoſtle not obſcurely intimates, when vnto that deceitfull obiection, *All things are lawfull*, he frameth this anſwere, *But I will not be brought vnder the power of any thing*. I will not make my ſelfe a ſlaue to my bellie, whoſe Lorde I ſhould bee. So alſo God hath giuen vs liberty to deale in the world, and worldly occaſions. But here, an inch beeing giuen, wee take an ell, ruſhing our ſelues ouer head and eares in them, to the preiudice of faith in Gods prouidence, and of the exerciſes of piety. So God hath giuen this liberty to his miniſters, to take of their flockes ſufficient maintenance.

Prou. 23. 10.

1. Cor. 6. 12.

He

Inepiſt. Conceditur tibi vt de altari viuas, non vt de altari luxurieris

He that attends vpon the altar, may liue of the altar. But *Bernard* obſerued it in ſome of his time, that thence tooke occaſion to riot, and ruffle it out vpon the altar, though yet the Scripture ſaith not the miniſter may luxuriouſly lauiſh it, but onely liue of the altar. The Scripture alſo permits feaſting and merry-making. But how eaſily heere doe wee ouerſhoote our ſelues? not onely the common ſorte in their quaffings, carouſings, health, and ſcurrillous mirth, but euen the better ſort alſo exceeding the bounds of moderation. *Auſten* confeſſeth his errour heere. *Lord*, ſaith he, *drunkenneſſe is farre from mee; let it not once come neere me: As for gluttony, it ſteales ſomtimes vpon thy ſeruant. I pray thee remoone it farre from me. But who is there that ſometimes is not carried away beyond the meaſure of temperancy?* Thus parents, becauſe of the lawfulneſſe of naturall affections, fall to cockering of their children. In all theſe & ſuch like caſes, we muſt be as ielous of our ſelues, as *Iob* was of his children in feaſting. For heere the deceit is ſo much the more eaſie, by how much our ſuſpition of it is the leſſe, preſuming vpon the lawfulneſſe. But we muſt oppoſe to this deceit that of the Apoſtle, *All things are lawfull, but all things are not expedient.* Circumſtances of time, place, perſons muſt bee conſidered. Otherwiſe that ſaying is true. *He that will doe all lawfull things*, all that hee may, *will quickly come to doe vnlawfull things*, ſomething that he may not.

Confeſ. 10. 31. Crapula nonnũquam ſubrepit ſeruo tuo.

Clem.

VII Deceit, Iuſtling out a greater good by a leſſe.

The *ſeuenth deceit* is, when vpon ſome care of doing a leſſer good, we iuſtle out the greater, and that oftentimes when it is moſt ſeaſonable. *Martha* was thus

thus deceiued, when her care of performing one good dutie, in giuing the beſt, and moſt reſpectfull intertainement to Chriſt, ſhee could, deteined her from the hearing of the worde, a matter of far greater moment. Thus many, that read not all the week long, knowing yet that reading is a dutie commanded by God, will therefore bee reading of the Scriptures in the ſermon time, at the Church. Some alſo are at home in their priuate prayers, and meditations, when the Church is aſſembled together, & with priuate ſeruice exclude the publique. Others in hearing of the worde, while they minde the method, and order of the preacher, & matters of knowledge, they neglect that which concernes affection. And diuers ſuch like. Heere remember, that howſoeuer in euill things, that rule bee falſe, *of euils chooſe the leaſt*, yet in good things the contrary is true, *Of goods chooſe the greateſt.*

VIII. Deceit, After ſucceſſe good to grow ſecure.

The *eigth deceit* is, when hauing performed ſome good ſeruice to God, we thereupon take occaſion to be the more careleſſe and ſecure. Like boyes, who after they haue followed their bookes hard in the ſchoole, thinke then they are priuiledged to ſport & play reakes. So is it with vs. Wee may eaſily feele this diſpoſition in our ſelues, to bee ready to pleaſe our ſelues in vnlawfull liberties, when we haue pleaſed the Lord in lawfull duties. We may ſee it in *Ionah*, after his embaſſage faithfully diſcharged to the Niniuites, breaking foorth into anger againſt the Lord: and in *Ezekiah*, after his notable ſeruice, both of prayer in ſickneſſe, and of thankſgiuing after deliuerance, fowly ouerſhooting himſelfe in a vaine oſten-

ſtentation of his treaſures to the Babiloniſh Embaſſadour. Therefore, after a lightning take heed of a foyle. Neuer haue wee greater cauſe to tremble, then after wee haue well acquitted our ſelues in the performãce of ſome good duty. Thẽ wil our harts be ſeeking of vnlawful liberty, & offring to ſteale away from God, that after their paines in his ſeruice they might refreſh themſelues with ſome pleaſure of ſin.

IX. Deceit, The fleſhes peruerſe imitation of the ſpirit.

The *ninth deceit* is, when the fleſh doth peruerſly imitate the ſpirit in vs; when, as the Diuell transformeth himſelfe into an Angell of light, ſo our fleſhly and corrupt hearts into the ſimilitude of ſpirituall, & renewed. How is this? Specially in the raiſing vp of many good, and holy motions, meditations, deſires, and affections in our minds. For example, otherwiſe in prayer, or in hearing of the word, there come into our minds, ſuch, and ſuch thoughts, and good purpoſes of doing this or that good worke; ſometimes alſo many good affections, as of greefe for our ſins, and ſuch like, which yet are nothing to our preſent, either praying or hearing. Heere our deceitful harts will be ready to thinke theſe come from the ſpirit of grace; but the trueth is they come from our owne carnall hearts, and the Diuell together, both mutually conſpiring to deceiue vs. For the ſpirit of God hath no ſuch office to draw away mens minds from hearing the worde. No, it openeth the hart, it boareth through the eares thereof, and maketh vs to attend. So the ſpirit of God hath nosuch office: neither as to trouble mens minds in praier with thoughts impertinent. No, the ſpirit is the ſpirit of prayer, and chaſeth away all ſtragling thoughts, and keepeth our

our mindes ſteddy, and attentiue in prayer. Therefore aſſure thy ſelfe, heere is noble iugling. Theſe thoughts ſuggeſted, though in themſelues Diuine, yet the ſpirit that ſuggeſts them in this faſhion, is not diuine, but fleſhly, or diabolicall.

The *tenth deceit* is, when in temptation our hearts betray vs, like *Iudaſes*, into the diuell hands. If one liuing familiarly with vs, ſo that wee repoſed ſome truſt in him, ſhould yet, walking abroad with vs, and ſeeing ſome enemy come to offer violence, run away from vs, would wee not account him a deceitfull perſon? much more if hee ſhould conſpire with the enemy, and take his part againſt vs. So is it heere with our hearts, that lye continually in our boſomes, and pretend great kindneſſe, and friendſhip, no ſooner yet can the Diuell ſet vpon vs with any temptation, but they forſake vs, yea they deliuer vs vp into his hands. Heerein dealing with vs as the falſe hearted men of *Keilah* would haue done with *Dauid*. As *Dauid* miſtruſted them, ſo ſhould we theſe hearts. Wee need not to aske the queſtion, as *Dauid* did of the men of Keilah, *Will they deliuer vs?* Wee may aſſure our ſelues they will. Such is the depth of their falſhood. *Iudah* when he went out in the morning to the ſheepe-ſhearing, had no ſuch purpoſe, as to commit inceſt with *Thamar*, but yet for all that being tempted, ſee how his owne heart deceiued him, and gaue him the ſlippe, yea thruſt him into the hands of the temptation. And alas! who ſees not this falſeneſſe of his owne heart, yea euen then when wee goe forth into the world with a purpoſe againſt ſuch and ſuch ſinnes? yet no ſooner

X Deceit, trechery in temptation.

1. Sam. 23. 11.

are the least rising and tempting occasions offered to our eies, eares, or other senses, but wee are caught presently.

XI. Deceit, by minding future good to neglect present. 1. Sam. 10. 7.

The *eleuenth* deceit is, by holding vs occupied in thinking of some good thing to come, to make vs neglect our present dutie. Heere we should remember that saying of *Samuel* to *Saul*, *When this shall come to passe*, namely thy kingdome, *doe that which comes next hand.* It is a folly to leaue certainties for vncertainties. Thou hast certainty of that which is present. If thou wilt lay holde vpon the present occasion thou maist. But as for that which is to come, thou art wholly vncertaine, thou knowest not whether there will euer be any occasion of good for thee to lay holde of, or no. Heerein mee thinkes the deceit of our heart is like the practise of *Tobiah*, & *Sanballat* against *Nehemie*, who would haue drawen him away from the repairing of the citie by calling him to conference, and consultation with themselues; so our harts do often diuert vs from the prosecution of many good purposes, by casting other odde impertinent matters in our way, like as in a case farre vnlike the Philistimes diuerted *Saul* from the pursuit of *Dauid*, or as the foxe diuerts the huntsman sometimes from following the hare. But in this case we must be wise to answer our hearts, as *Nehemiah* did his crafty aduersaries, *I haue a great worke to doe, and I cannot come downe, why should the worke cease, while I leaue it, and come to you?*

Neh. 6. 2. 7.

Vers. 3.

XII. Deceit, Perkins of the handmaid aboue the mistresse.

The *twelfth deceit* is, when admittance being gotten for something, because of some other thing whereon it should wait, as a handmaide on her mistresse, yet

yet this handmaid beginneth to perke aboue her miſtreſſe, and to incroach and vſurpe vpon the chiefeſt place. *Auſten* ſhewes this deceit in himſelfe in his ſenſuall delighting in ſinging of Pſalms, in regard of the ſweetneſſe of the ſound, and contentment of his eares therein. Of which he thus writeth. *But oftentimes the delight of my eare deceiueth mee, whiles ſenſe does not ſo follow reaſon, that it can patiently indure to come behind it, but hauing gotten to bee receiued onely becauſe of it, would therefore go before and haue the chiefty. So I ſin in theſe things not perceiuing it: but afterward, I perceiue it.* The naturall delight in ſinging of Pſalms is lawfull if it be ſubordinate, and ſubſeruient to the ſpirituall delight in the matter it ſelfe. But heere was *Auſtens* deceit, that the *naturall* delight, in the *ſound*, did ouertop the *ſpiritual* delight in the *ſubſtance* of the Pſalme. So it is lawfull to delight in the witty ſpeeches that are in ſermons, ſo we vſe this our delight in the *witte*, to confirme our delight in the *grace* of the ſame ſpeeches. But heere is the deceitfulneſſe of our hearts, that our affection to the *witte* is farre more intenſe then to the *grace*, and that in affecting the witte of a ſermon, we feele our affection to the grace ſomthing ſlaked and cooled. This is as if one who is welcome to a place, only becauſe he is in my company, and comes as my ſhadow, ſhould yet, after he were receiued into the houſe for my ſake, cauſe my friend to thruſt mee out of the doores, that he may haue all the welcome, & kinde intertainment alone.

Confeſſ. 10. 34. Sed delectatio carnis mea ſæpè me fefellit, dum rationem ſenſus non ita comitatur, vt patienter poſterior ſit, ſed tantum quia propter illam meruit admitti, etiam præcurrere ac ducere conatur. Ita in his non ſentiens, &c.

Chap. XXIII.

Of the deceit of our affections in generall.

Deceit of affections alone.

HEtherto, we haue ſpoken of that deceitfulneſſe of heart, which is *ioyntly* in the mind, and affections: it remaineth now, that we ſpeake of that deceitfulneſſe of the affections, *by themſelues*. Where firſt, wee will ſpeake of their deceit in *generall*, and then ſecondly in *ſpeciall* of the deceit of ſome ſpeciall affections.

Generall, in their

The deceit of the affections in generall, ſhewes it ſelfe in two things.

1. Variablenes

1. In that they are of ſo variable & mutable a diſpoſition that the face of the heuens is not ſo diuers, nor the ſea or wether ſo inconſtant, nor the Chameleon ſo changeable, as they. Nothing is there ſo vnſtaied, nothing ſo vncertaine; not only changed this day from yeſterday; but this houre, yea this moment from the former. Hence that of *Salomon*, No man knoweth loue or hatred, that is, as *Iunius* expounds it, the thing either he loues, or hates, by reaſon of this ſicklenеſſe of our, ſo eaſily alterable, affections. Who wold haue thought, that *Ammons* ſo hot affections to his ſiſter, could euer haue beene cooled. Yet, for all that, preſently after his luſt was fatiſfied, his hatred of her exceeded his former loue. Who would haue thought that the Iewes, that cryed *Hoſanna* to Chriſt, would after haue cried ſo ſoon, *crucifie, crucifie*? Who would haue thought the Ægyptians ſo deſirous of the Iſraelites departure, that they euen

Eccl. 9. 1. interpreted.

euen woed them to be gonne, by giuing them their pretious iewels, ſhould yet, within ſo few houres, on the ſuddaine runne after them, to recouer them againe into their handes, as before. So for ioy, and ſorrow we may ſee the like varieties, and changes. *Ionas*, that to day is the only merry man, while the gourd flouriſheth, to morrowe, when it periſheth, none ſo penſiue, or perplexed as he.

This deceit of our affections is moſt dangerous in the matters of religion; when we begin to wax cold, hauing been once zealous, and to eate vp that zeale of gods houſe, which was wont to eate vp vs. Thus was it with *Epheſus*, charged by Chriſt with the loſſe of her firſt loue; and with the Galathians, that at the firſt were ſo feruent in their affections, that they could haue found in their hearts to haue plucked out their eyes for him; yet afterward were more ready to plucke out his eyes. Thus alſo fared it with the Iewes, who at the firſt followed, and flocked after the Baptiſt, and reioyced in his light, but yet *for a ſeaſon* only. *Iohn* quickly grew ſtale to them, and, as our Sauiour inſinuates, no more accounted of then *a reede ſhaken with the winde*. And would to God the caſe were not alike with too many in theſe our dayes.

Reuel. 2. 4.

Gal. 4. 15.

Iohn. 5. 35.

Math. 11. 7.

The ſecond thing wherein our affections ſhew themſelues deceitfull, is in the blinding, and corrupting of our iudgement. Theſe are our Eues, that do deceiue vs. *Adam*, ſaith the Apoſtle, *was not deceiued*, that is, ſo much by his judgement, (though alſo by that too) as by his affections to his wife, which at length blinded his judgement. True

2. Corrupting of the iudgement.

1. Tim. 2. 14.

it is, our judgements should gouerne our affections, as *Adam* should haue donne *Eue*, yet thus it falleth out, that affection ouerrules, and ouer-persuades judgement. We see how our affections to our children, kinred, and speciall friends, do oftens dazle our eyes, that we maintaine errour, & wrong. As *Barnabas* may seeme to haue donne against *Paul* in his so stiffe standing out against him in the case of *Marke*, who was his kinsman, as appeares *Coloss.* 4. 10. How often haue errours been entertained, because of our affections to those that bring, and broach them? Hence that fetch of heretiques, obserued by *Tertullian*, first to *perswade*, then to *teach*, first to worke vpon mens affections, and to gaine some interest in their hearts, then afterward to labour the vnderstanding thus prepared, to woe the mistresse by the maide. Whereas the truth, contrarily, doth perswade by teaching, not teach by perswading. Contrarily many wholesome trueths haue beene distasted, only by reason of the preiudice, which our naughty affections haue conceiued against the teachers; As in the example of *Ahab*, refusing *Micaiahs* prophesie. Againe, whats the reason, that so many wise, and learned men in the Church of Rome haue been, and still are so grossly seduced with such foppish, and senseless errours? Euen this, their owne affection to gaine, and glory, and those other alluring gifts, which that strumpet hath in her hand, which they cannot receiue, vnlesse they first take her poysoned cup, and drinke thereof. *Reward blindeth the eies of the wise*; that is our corrupt affection towards reward. When once the

Prius suadere quam docere.

Veritas docendo suadet, non suadendo docet.

Deut. 16. 19.

the affection is ſet vpon gaine, then preſently gaine is godlineſſe, and if a thing be gainfull, then though neuer ſo vile, it ſhall be coloured ouer as good, and lawfull. Our affections, when they would haue a thing, ſharpen our wittes, and ſet them on worke, to deuiſe argumentes to ſerue their turne. But ſuſpect we alwaies our iudgements (though they may ſeeme neuer ſo well fortified with reaſons) in thoſe caſes wherein our affections are intereſſed. Surely our affections wil plead mightily, and deale craftily, raiſing vp fogges, and miſtes before our eyes, and ſetting falſe colours vpon things to deceiue vs. Looke how in a greene glaſſe all thinges ſeeme greene, and as to an aguiſh taſt all thinges bitter; ſo when the judgement is diſtempered by affection, all things ſhalbe judged of according to the pleaſure of affection. Therefore *Peter* wel ſaies. Of theſe corrupt luſtes, that they *fight againſt the ſoule*, yea euen the principall part thereof, the vnderſtanding, by making it ſeruilely to frame it judgement to their deſire. We ordinarily ſee the deceit of our affections in naturall thinges. Fathers thinke their owne children the wiſeſt, and the fayreſt. So louers their loues. The ape thinketh his owne brats though ougly, and miſhapen, to bee faire, and beautifull. Aſſuredly theſe affections of ours are no leſſe deceitfull in things ſpirituall. The vileſt deformities, if once they bee affections darlings, ſhalbe accounted comely ornaments. Let others ſay what they will. The affections haue taken captiue the vnderſtanding, and *Delilah* hath lulled *Samſon* aſleepe. The bellie hath no eares, nor yet

1. Pet. 2. 11.

noe eyes. So much for the deceit of affections in generall.

Chap: XXIIII.

Of the deceitfulneſſe of our loue, anger, ioy.

Speciall.

NOw to come to the deceit of ſome particular affections. And firſt to begin with *loue*.

1. Loue. The deceit.

1 The deceit of the affection of loue is, when we thinke we loue mens perſons, as they are gods creatures in *Adam*, & his new creatures in Chriſt; when yet indeed wee loue not their *perſons*, but their riches, honours, reputation in the world, and ſuch like *adioints* of their perſons. In louing of our ſelues, we prefer our perſons before our goods, or ought els; as the Diuell obſerued, *Skinne for skinne, and all that a man hath, will he giue for his life.* Now the law is, *Thou ſhalt loue thy neighbour as thy ſelfe.* And ſo we ſhould loue him, and not his. But quite contrary is it with many of vs in the louing of others. Wee prefer their purſes, and portions, before their perſons. Whatſoeuer wee may perſuade our ſelues, the truth is, that wee loue ſpecially in them theſe outward thinges, and know them according to the fleſh. The diſcouery of this deceit is in the change of eſtate.

The Diſcouery thereof.

1

1 When riches are turned into pouerty, honour into ignominy; if then we leaue our friend, it is euident we loued not his perſon before. For that is ſtill the ſame, his piety, his partes are the ſame, that when

when he was rich, happily more. When the corne is ſpent, the rattes leaue the barne, and yet the roome is the ſame. It was not then the roome they loued. Here was the triall of the ſincerity of *Iohns* loue to our Sauiour, that hee forſooke him not on the croſſe, as his fellowes did. For indeede Chriſt was the ſame on the croſſe, that in the pulpit, in the temple, Chriſt ſuffering was the ſame, that he was working miracles. Thus was the deceitfull loue of many profeſſours at *Rome* towards *Paul* diſcouered, in that they ſtood not to him when he was conuented before Nero. Heerein alſo appeared ſome vnſoundneſſe in *Iobs* wife hir loue, when ſhe began to loath him becauſe of his boyles, and botches. If ſhe had loued his grace, *botchy Iob* and *poore Iob* was as gracious, as *haile Iob*, and *rich Iob*. The like may be ſaid of their loue, who depending vppon him in his flouriſhing eſtate, afterward diſpiſed him in his fall. Iob. 30. 1.

2 When alſo our eſtate is changed from worſe to a better, here alſo is a diſcouery of deceitful loue. For as in the former change vnſounde loue will turne into *hatred*, ſo in this into *enuie*. Here was the diſcouery of *Sauls* falſe heart to *Dauid*, when, ſeeming to loue him deerely, and intirely before, he could not yet indure him, when he ſaw him grow greater then himſelfe, and heard his *ten thouſands* and but his owne *thouſands*. And here was a notable triall of the ſincerity of *Ionathans* loue to *Dauid*, when, for all hee knew hee was to be preferd to the kingdome, and ſo the only man to put him by that dignity, yet ſtill hee continued conſtant in loue.

Whereas,

Whereas, if he had loued him only for outwarde reſpects, as becauſe of the ſimilitude of their diſpoſitions, that he was a man of a Martiall ſpirit, and not chiefly for his piety, he could not, but, vpon this occaſion, haue moſt bitterly hated him. This muſt teach vs, in louing others to examine our owne heartes, what it is we loue in them; whether the image of God, or the deceiueable ſhadowes of the world. And thoſe that haue much loue, and many friends, muſt learne wiſedome not to take all for friends, that pretend affection. And becauſe the heart of man is thus deceitfull in loue, as in nothing more, it muſt teach vs in the multitude of greateſt, and ſtrongeſt friends to fly vnto God, and to make his loue our chiefeſt ſtaies. His loue I ſay, which is without deceit, without repentance, without the leaſt ſhadow of turning. For whom he once loues, he loues to the end. Mans lous is often deceitfull, that we may iuſtly complaine with *Iob*, *My friendes haue deceiued me as a brooke*, and with the Church in the Lamentations, *My louers ſtand farre off from mee*, and with *Paul*, *All haue forſooke mee*. Leane not then on this broken ſtaffe. Secure not thy ſelfe no not in the fauour of Princes. Truſt not in them, ſayth the Pſalmiſt, becauſe they are mortall, and their breath is in their noſtrils. Much more then may I ſay, truſt not in their loue, becauſe their loue is *mortall*, and may quickly turne into mortall hatred. Their loue may die before themſelues, they may ſurui ue their loue, breathing out their loue, before their breath. So much for loue.

Ioh. 13. 1.
Iob. 6. 15.
Lament. 1 2.
2. Tim. 4. 16.
Pſal. 146. 4.

2. Anger. The deceite.

2 Affection is *Anger*, and hatred, an inueterate

rate anger. The deceit is, when we thinke we hate mens ſinnes, when indeede it is their perſons, and that wee are angrie for ſinne againſt God, when indeed it is for ſome iniurie done to our ſelues. For ſo it is, that gods cauſe, aud our owne often meete together. And wherein we are wronged, therein alſo is God. Now hence, by reaſon of this companie, and concurrence of Gods cauſe, and our owne, we are very apt, and ready to deceiue our ſelues; thinking our anger is directed againſt the diſhonour of God, whereas, in truth, it hath reference only to that which is but an appurtenance, and hangby thereto, namely our owne offence.

The diſcouery therefore of this deceit is,

The diſcouerie thereof.

1 In the partition of Gods cauſe, and our owne. Let vs marke how wee are affected, either when God is diſhonoured without our iniurie, or wee iniuried without any great impeachment of Gods honour. Now if wee can be as hotte as toſtes in our owne priuate iniuries, where Gods glory is not called in queſtion, and yet as cold as yce, when moſt diſhonorable indignities are offered to the Lord without any touch of our ſelues: then it is euident, that in thoſe caſes, where Gods cauſe and our own are ioyned together, our anger was onely for our owne, not for Gods. When our ſeruants, or children haue neglected their duty to vs, there is iuſt cauſe of anger. For Gods commandement is broken by them. But deceiue not thy ſelfe, when vnder this pretence thou letteſt looſe the bridle to thy rage. For how often haſt thou thy ſelfe fayled far more in thy duty to God, how often haſt thou ſeen thy

thy children, and ſeruants diſhonour the name of the Lord many waies, and yet waſt neuer halfe ſo angry? Here was the triall of Moſes his anger. When the people murmured, & when *Korah* rebelled againſt him, here was iuſt cauſe of anger. But here Gods cauſe, and his owne were coupled. Let vs therfore marke *Moſes* his behauiour, when they were ſingled. *Num.* 12. *Aaron*, and *Miriam* offer him a priuate iniury. It is ſayd his meekneſſe was ſuch that he gaue them not a word. Againe *Exod.* 32. the people had fallen to idolatry, and had made a calfe, and *Aaron* had his hand therein. Here gods quarrell was ſeuered from his owne. And how caries he himſelfe here. He ſpares neither *Aaron*, nor the people, but in a godly fitte of zeale takes on, breakes the two tables in pieces &c. A meeke lambe in his owne iniury: A fierce Lion in Gods. Here was pure anger, free from guile, and gall.

2 If our anger be properly againſt ſinne, then it will keepe vs from ſinning groſly in being angry. For what likelihood is there, that he is truly angry againſt ſinne, that commits a greater ſinne in his anger, then the ſinne whereat hee is angry? Thus many are angry for ſmall offences, which indeede are ſinnes alſo againſt God: but in their anger they are ſo diſtempered, that they breake out into curſing, raging, rayling &c. which are farre greater ſinnes, then that wherewith they are diſcontent. Here was *Dauids* anger againſt *Nabal* diſcouered to be faulty. He might happily perſuade him ſelfe he had cauſe to be offended. For *Nabals* churliſh vnthankefulneſſe was odious to God. Yet that was not

not it which angred *Dauid*. For then how came it to paſſe that his anger prouoked him to ſweare, to conceiue a bloudy purpoſe of murther? Grace begets not ſinne, but holdes backe from ſin. Grace is neuer a paire of bellowes to blow vp in vs the fire of corruption; ſo as is often our anger. And therefore our anger then is not of grace, but of corruption.

3 Holy anger, that is conceiued againſt ſinne, doth not any thing vnfit vs for duties, wee owe either God, or man, no not that man, with whom we are angry. As *Moſes* was angry with the Iſraelites, and chode them ſharpely, yet withall prayed for them hartily. As when our children through their owne fault haue gotte ſome ſickeneſſe, for all our angry ſpeaches, wee goe to the Phyſition for them. Chriſt, when he was angrie with the Phariſes, at the ſame time mourned for their ſinne. *Ionathan* was angry with his father for vowing *Dauids* death: yet his anger made him ſpeake nothing vnbeſeeming the duty, either of a ſonne to his father, or of a ſubiect to his ſouereigne. Anger againſt ſinne is alwayes ioyned with loue of the ſinner. Sincere anger is a *louing* anger, a *deuout* anger. It fittes a man for the duties of loue to men, of deuotion to God This anger is a whetſtone to praier, and by helpe of it, thou ſhalt pray better then before. If then thine anger ſo diſguiſe thee, and put thee out of frame, that thou canſt not tell, either how to pray to God, or looke, or ſpeake louingly to man, not only the perſon angring thee, but ſcarſe any other, it is a conuiction of the deceitfulneſſe of thy anger.

3

Mar. 3. 5.

3 Affection

3 Ioye. The deceit 2. 1. Deceit.

3 Affection is *ioy*. In the which there is a double deceit. 1 When we thinke we reioice in gods outward benefites, only as pledgees of his loue, when indeede wee reioyce more in the benefites themſelues, then in the benefactour.

Diſcouery. 1

The diſcouery is 1 By our drouping, and deiection vnder the croſſe. If it had been Gods fauor only wee had reioyced-in in our proſperity, why then is the copy of our countenance changed? for Gods fauour is ſtill the ſame to his in affliction, which in proſperity, haply greater.

2

2 By the effect of our ioy, which is the ſadding, and grieuing of Gods ſpirit. Whence ariſeth a heauie lumpiſhnes, and vnwillingnes to Gods ſeruice.

2. Deceit.

2 Deceit is, when we thinke wee reioyce in the graces of Gods ſpirit in our brethren, for themſelues, when we reioyce in them, only as they are ſome way beneficiall to our ſelues; as in the matter of liberality. Here the triall is, to marke whether wee reioyce as much in other graces, which are not ſo profitable to vs, or in the ſame graces, when it falles out that they are profitable to others, not to our ſelues. Excellently *Paul* to *Philemon*. *Wee haue great ioy in thy loue. For by thee Brother* (not my, but) *the Saints bowels are refreſhed.* Many reioyce only in that loue which refreſheth their owne bowels. Which is indeede to reioyce rather in their owne profit, then in the grace of God it ſelfe. For that loue which refreſheth other Saints bowels, and not mine, is loue, as well as that, which refreſheth mine. If I reioyce in loue, becauſe it is loue, becauſe it is grace, I ſhall reioyce as well in the one, as

Diſcouery.

Phil. 7.

in

in the other. Yea and when this grace is beneficiall to vs, rather yet in his benefit whoſe it is, becauſe of the fruite furthering his owne reckning, ſhall we reioyce, then in our owne. Hul. 4. 17.

CHAP. XXV.

Of the deceitfulneſſe of our ſorrow, deſire, and confidence.

IN Affection is *ſorrow*. Where there is a two-fold deceit. 1. When *worldly* ſorrow ſhroudes it ſelfe vnder the countenance of *godlie*, *vexation*, of *humiliation*. Come to many in their afflictions, and reproue them for their carnall ſorrow, and their anſwer is ready, when Gods hand is gonne out againſt vs for our ſins ſhould we not be humbled? yes, for your ſinne. But loe the deceitfulneſſe of your heart. It is the puniſhment that grieues you, not the ſinne, the Surgions playſter, not thine owne ſore. You grieue not at the puniſhment, becauſe of the ſinne deſeruing it: but at the ſinne, becauſe of the puniſhment following it. 4. Sorrow. Deceit. 2.

The diſcouery of this deceit, is Diſcouery. 1

1 When, vpon the ceaſing of the puniſhment, wee are cheered preſently, though ſtill both the guilt, and filth of our ſinne ſticke in our conſcience. Like as the fooliſh boy is glad, when the ſmarting plaiſter is off, though his ſore ſtill remaine vnhealed. Whereas, if it were the ſin that grieued

vs,

vs, our griefe, together with our ſinne, ſhould outlaſt the puniſhment. But if once we haue any eaſe of our puniſhment, wee giue ouer our ſorrowing forthwith. Which ſhewes that, with thoſe Iewes, Hoſ. 7. 14. we mourne only for our corne and oile &c.

2 Diſcouery is by the property of godly ſorrow, which is to make a man freſh, and nimble in his ſpirits for prayer, and other good duties. Whereas worldly ſorrow lies heauy like lead vpon a mans heart, and will make a man ſleepe ſooner, then pray; as in *Ionas* ſleeping in the middeſt of a terrible tempeſt, which droue euen the prophane mariners to prayer; and in the diſciples, who, being poſſeſſed with wordly ſorrow, were neither able to watch one houre with Chriſt in prayer, nor fitte to heare that doctrine, which Chriſt otherwiſe was ready to haue taught them. For ſo our Sauiour told them. *I haue many things to ſay vnto you: but* Ioh. 16. 12. *you are not able to beare them*; namely, becauſe their ſpirits were dulled, and deaded with wordly ſorrow. Which, euen in this ſenſe alſo, may be ſaid to cauſe death; though yet the oppoſition of life, 2. Cor 7. 10. which the Apoſtle maketh in that place 2. *Cor.* 7. ſeeme to reſtraine the ſenſe to ſpirituall death. But it is true that worldly ſorrow cauſeth euen this naturall death. Whereas godly ſorrowe procures a good conſcience, which is the very health of the bones, a continuall feaſt. Euen in the very acte of mourning is a mans heart light, and cheerefull. If then wee finde our ſenſes quickened, our ſpirits reuiued by our ſorrow, ſo that we feele it to giue winges to our prayers, which before lay groueling on

on the ground, then haue wee an argument it is ſound, and good. For godly ſorrowe is alwaies mixed with, nay indeed proceedes from faith, which, in the apprehenſion of mercy, yeeldes matter of ioy, to delay the bitterneſſe of our teares. But if we haue no heartes to pray, if our ſorrow make vs ſpiritually, both dumbe, that we cannot ſpeake to God, and deafe, that we cannot, with thoſe Iſraelites, heare God ſpeaking to vs; then haue wee cauſe to ſuſpect our ſorrow, as vnſound, and deceitful. Exod. 6. 9.

2 Deceit of our ſorrow, when our owne priuate ſorrow is couered with the title of ſorrow for the publique euils of the Church, where wee liue. Vſually it falleth out, that euery one of vs in particular are intereſted in the publike calamities of the ſtate, where we liue, and ſo are pinched with the ſenſe of their ſmart. Hence many deceitfully imagine, they are grieued for the publike euils, when indeede it is no otherwiſe for the publike, then as they touch them in particular.

2
Do not many mourne in the aduerſity of the Goſpell, becauſe they mourne for their owne aduerſity? oh great corruption of our hearts! ô bottomleſſe pit of hypocriſie! Greenh. in Pſal. 119. ver. 139.

Here the diſcouery is.

1 In the ſeparation of our owne cauſe from the Churches. As when, it going ill with the Church, it goes well with vs in particular. If then wee can diſtaſt our owne priuate felicities, and call them *Icabods*, as that good woman did her ſonne when the arke was captiued, if then we are as penſiue, as if we our ſelues in our owne perſons ſuſtey ned that which the Church doth, then it is an argument our griefe is ſincere. As in *Nehemiah*, whom his owne eaſe, and great grace, and authority in the Kings

Diſcouery.
1

1. Sam. 4. 21.

Court could nothing cheere, or comfort, in the common calamities of the Church of God.

2 When besides the common euils of the Church: we suffer some personall afflictions, that concerne vs solely. If our griefe bee truely for the Churches euils, then, in this case, the sense of griefe for the publike euils will blunt the edge of our priuate sorrow. As in two diseases of the body the stone, and the goute, when they meete together, the griefe of the stone, because it is the greater, doth take away all sense of the goute, because it is the lesse: so here in a godly minde the griefe for our owne priuate is drowned in the greater griefe for the Churches publike distresses. But if it be quite contrary with vs, that we cannot feele the churches misery, wee are so affected with the sense of our owne, this is more then a presumption, that when the Churches afflictions were our owne, we mourned then for them, only as our owne, and not as the Churches; making the name of the Church only a vizour, and imitating *Polus*, that, vnder the representation of an anothers griefe, truely, and heartily lamented the death of his owne sonne.

5 Affection is *Desire*. In the which also a double deceit.

1 When our *vnnaturall* desires are cloaked with the name of *naturall*. Though mens desires are infinite, and insatiable, yet for all this vsually they deceiue themselues with this, that they desire only a competency, neither pouerty, nor riches, but only Agurs conuenient portion. Now competencie is that, which will not onely serue *nature*, but that

2

5. Desire. Deceit, 2.

1

that alſo which is fitte for our *eſtate*, and *calling*. And ſo that which is but competent for one eſtate and calling, as ſay a Magiſtrate, is ſuperfluity for another, as ſay a priuate man. Well then, let vs ſee whether it be ſo vſually with our deſires, as they pretend, that they confine themſelues within the boundes of mediocrity, and competency. The triall wilbe this, if, when they haue that which is competent, they then reſt contented. For there are three deſires. The deſire of *nature*, of *grace*, of *corruption*. *Nature* will be content with little: *grace* with leſſe: but *corruption* is inſatiable. If then there be no ho with our deſires, but when they haue got that, which themſelues, at firſt, would ſette downe as a matter of competency, yet they ſtill are like the craning horſe-leaches, that cry *Giue, giue*, it is an argument it is the deſire of corruption, not of nature, not of grace. Naturall thirſt is diſcerned from aguiſh by this, that the naturall will be quenched with a draught, but the other is further prouoked by drinking. So, when men ſhall ſay, I deſire only a ſufficiency, if I had but ſo much, I ſhould be well apaid then, and yet, when they haue that, couet more greedily then euer before, this is an ague, a dropſie, a diſeaſe: noe naturall, noe kindly thirſt. But here this deceite of our deſires is ſo much the harder to be diſcouered, in that it is not ſo eaſie to define in euery thing that which is competent. And ſo vnder the couer of competency we quickly fall into the ſnare of pleaſure, and exceſſe. This S. *Auſten* excellently deſcribes in the deſire of meates and drinkes, and by like proportion we may apply

Diſcouery.

Deſideria naturalia finita ſunt: ex falſa opinione naſcentia vltra finem non habent. Nullus terminus falſo eſt. Sen.

Sub velamine neceſſitatis incidit in laqueos voluptatis. Bernard. Conſid. 10. 31.

Sed dū ad quietem ſatietatis ex indigentiæ moleſtia tēdo, in ipſo tranſitu mihi inſidiatur laqueus concupiſcentiæ.

Et ſæpe incertū vtrūne adhuc neceſſaria corporis cura ſubſidium petat, an voluptuaria cupiditatis fallacia miniſterium ſuppetat.

Ad hoc incertū hilareſcit infelix anima, &c. Vt obtentu ſalutis obumbret negotium voluptatis.

it to the deſire of any other thing. *While*, ſaith he, "*feeling the trouble of want*, I make towards the quiet "of fulneſſe, in the very paſſage from the one to "the other, there lies in waite for mee the ſnare of "concupiſcence. And whereas our health is the "cauſe of our eating and drinking, here a certaine "dangerous pleaſure ioynes it ſelfe as a handmaide, "and yet for the moſt part labours to goe before, "that it may ſeeme to be donne for her ſake whe-"ther I ſay I do, or would do for my healths ſake. "But there is not the ſame meaſure of both. For "that which is enough for health, is to little for de-"light. And it is often vncertaine whether the need "of my body craue more, or the voluptuous de-"ceit of my appetite. At this vncerteinty my vn-"happy ſoule reioyceth, as at the matter of her ex-"cuſe, and defence, being glad that it doth not ap-"peare what is ſufficient for health, that ſo vnder "the pretence of health ſhee may ſhadowe her in-"temperancy.

Act. 8. 19. 21.

2 Deceit is, when our *carnall* and worldly deſires are accounted of vs as *ſpirituall*. This deceit falleth out in this caſe, when, in one and the ſelfe ſame thing which we deſire, there is matter fitte to giue contentment to both theſe deſires. As in *Simon Magus* his deſire of the giftes Apoſtolicall, beſides the excellency of the giftes themſelues, fitte matter for a holy deſire, there was alſo profit, and glory that might inſue, fitte matter to prouoke the carnall deſire. *Simon* would ſeeme to be deuoute and holy, and to deſire the giftes for themſelues, for that worthy rekoning he had of them. But *Peter* ſmelt

ſmell out the cloſe deceit that lurked in his heart, and ſaw that it was a fleſhly deſire looking toward lucre. So the Apoſtle ſaith, *He that deſireth the office of a Biſhop deſireth a worthy worke.* Yet that deſire which many haue of it how deceitfull is it? The worke deſired is worthy: The deſire therof in many is moſt baſe, and vnworthy. For though there be fit matter in this office to kindle a holy, and ſpirituall deſire, namely the beauty of the office it ſelfe, Gods glory, and mans ſaluation ſhining in the very face thereof: yet withall there is ſome matter to ſtirre vp a crooked, and couetous deſire, namely the hope of gaine in a fat benefice. Here a couetous *Balaam* will hide his baſe deſire of the reward of the office, with pretence of a ſpirituall deſire of the office it ſelfe. Such is the deceit of thoſe that buy liuings vnder this pretence, that they deſire to exerciſe their giftes which otherwiſe, the iniquity of the times being ſuch, they cannot haue the vſe of. So alſo in the matter of marriage this deceit is very vſuall. The party affected hath piety matchable both to perſon, & portion, & yet both theſe in good meaſure too. Here one, too much wedded to the world, or to the fleſh, will cloake his affection to portion, or perſon, with a pretence of affection to piety; as though that had the preeminence in ſwaying of his deſires. Where happely, if the heart be truly ſearched, the contrary will appeare. 1. Tim. 3. 1.

The diſcouery of this deceit is when the matter that ſhould ſatisfie the carnall deſire being taken away, there only remaineth the inuiter, and inciter Diſcouery.

of the ſpirituall, and holy. For if then we deſire not as feruently as before, we may iuſtly feare fraude in our deſires. Here *cooled* deſires are *crafty*, *decaying*, *deceiuing*, *flinching*, *falſe*.

6 Confidence. The deceit: and diſcouery.

6 Affection is *confidence*. Where the deceit is, to thinke we truſt in God, when indeede we truſt only in the meanes. The deceit is, both when we haue the meanes, and when wee want them. The deceit of both, is diſcouered by our behauiour towards God in the preſence of the meanes. For if then wee giue ouer praying to God, or abate of our feruency in ſuing, and ſeeking to him for his helpe, wee may well doubt of our confidence. For if wee doe truely relye on God, as on him who is ſufficient without meanes, and without whom euen the moſt ſufficient meanes are altogether inſufficient, why then doe wee beginne ſo to ſecure our ſelues, and lay aſide all feare, when once wee are fenſed with the meanes? Againe hauing beene ſo confident and comfortable in the enioyment of the meanes, if afterward in the time of danger, when the meanes faile vs, we looſe this confidence and ſhewe our ſelues faint, and heartleſſe cowards, this alſo is another conuiction of deceite in our confidence. So both theſe wayes is our confidence found out to be deceitfull, both by exceſſe of ſpirite in peace, and by want of ſpirite in trouble.

The like deceits might be ſhewed in diuers other affections. But the worke growing bigger then I thought it would, I forbeare. So much then ſhall ſuffice to haue ſpoken concerning the deceitfulneſſe

of

of the affections; as alſo concerning the whole doctrine of the deceitfulneſſe of heart.

CHAP. XXVI.

Of the greatneſſe of the hearts deceitfulneſſe, and of the cauſe of her deceitfulneſſe.

HAuing thus ſpoken of the deceitfulnes of mans heart, it remaineth that now we ſhould ſpeak of thoſe three illuſtrations, which in the beginning we noted the Prophet vſed to ſet it forth by.

Illuſtrations of the hearts deceitfulneſſe. 1. The greatneſſe of it.

The firſt is, from the greatneſſe of this deceitfulneſſe. It is deceitfull, ſaies the Prophet, *aboue all things*. Aboue all things? what aboue Sathan that old ſerpent? The meaning is not that our harts haue more craft then Sathan, who is an olde trained ſouldiour, and his craftſ-maſter in this art, we being but punies, and as of yeſterday vnto him, who is of many thouſand yeres ſtanding: but that that deceit which is in our hearts, in regard of vs, and the dangerous conſequences thereof to vs, is greater, then that in Sathan.

1. As to murther ones ſelfe is a greater matter, then to murther another, though he doe not vſe the like cruelty in ſtabbing, and wounding of himſelfe, which is oftēs vſed in the killing of others: So alſo to deceiue ones ſelfe (which is alſo a ſpirituall kinde of murther) is a greater deceite then to deceiue another.

ther. And ſo in this ſenſe the deceitfulneſſe of our hearts may be ſaid to be aboue Sathans, becauſe it deceiueth *it ſelfe*, though Sathan in his deceits bee farre more cunning, and wilie.

2. This amplifieth the deceit, when the perſon deceiuing is our familiar friend, one in whome wee repoſe ſpeciall confidence. See *Pſalm.* 55.12.13. So is it heere. Sathan is nothing ſo neere vs, as our owne hearts, that are parts of our ſelues. Sathan is without vs, and if we reſiſt him by faith, hee flieth from vs, but our hearts are within vs, and though we reſiſt neuer ſo much, yet this deceiuer ſtill ſticketh cloſe vnto vs. So that Sathan ſometimes leaues vs for a ſeaſon, and wee are not troubled with him, or his deceits. But our owne hearts, they neuer leaue vs, they dogge, and follow vs at all times, in all places, vpon all occaſions, ſtill ready furniſhed with deceit to beguile vs.

Luk. 4.13.

3. Our owne harts can deceiue vs of themſelues, without Sathan: Sathan cannot, without our harts. And therfore, in regard of vs, our owne harts deceitfulnes is farre the greater, as that, which giueth Sathan all his aduantage againſt vs. He could not deceiue our Sauiour, becauſe there was no deceeit in our Sauiours heart.

The vſe. This muſt teach vs to account of our ſelues as of our cheefeſt enemies we are to contend with, in this ſpirituall conflict. The Apoſtle ſtirres vp to watchfulneſſe, and circumſpection, by ſetting before vs the ſtrength of the Diuells, as being powers and principalities, farre ſtronger then fleſh and bloud. But there by *fleſh and bloud* the Apoſtle meaneth,

Eph. 6.12.

neth, not ſo much the *corruption* as the *weakeneſſe* of our nature. As if he ſhould haue ſaid, wee haue not onely to conflict with weake, fraile men like our ſelues, that are but fleſh and bloud, but with farre more powerfull and puiſſant aduerſaries, namely the Diuels. For the corruption of our hearts is our greateſt aduerſarie, this corrupt heart of ours is deceitfull aboue all things, euen Sathan himſelfe in ſome ſort, as we haue ſhewed. And therefore wee muſt bend our forces againſt our ſelues as well as againſt Sathan: yea the way indeede to ouercome Sathan, is firſt to ouercome our ſelues: and we muſt ſo take heede to our ſelues, of other enemies, that we muſt alſo take heede of our ſelues, as enemies. A thing worth the noting it is, that the inceſtuous perſon deliuered vp to Sathan, did yet repent, and come out of Sathans power. But men once deliuered vp to themſelues, the luſts and deceits of their owne hearts, are branded out in the Scripture, as men in a moſt fearefull and deſperate caſe. Therefore *Paul* in his owne perſon deſcribing the ſpirituall fight, and the aduerſary a Chriſtian is ſpecially to incounter with, ſingles out the body of ſinne, this naughty fleſh. *I fight no*', ſaith the Apoſtle, *as beating the aire*, and ſeeing no aduerſary, but I ſee my aduerſarie, and ſtrike at him. And who may this aduerſarie be? Hee tells vs in the next words; *I beate downe my body*, that is, not this outward man, but the body of ſinne, the maſſe of corruption, both in the ſoule, and in the body.

Ita cauo tibi vt caueas teipſum.

1. Cor. 5. 5.
2. Cor. 2 6 7.

Rom. 1. 24.
Pſal. 81. 12.

1. Cor. 9. 26.

The *ſecond illuſtration* is from the cauſe of this deceitfulneſſe, namely the wickedneſſe of our hearts.

1. The cauſe of it.

The

The heart, ſaith the Prophet is deceitfull aboue all things, and *euill* in; this latter clauſe, ſhewing the cauſe of that ſpoken in the former.

Heere two things are to be cleered. 1. What this illneſſe of the hart is. 2. How it is a cauſe of the harts deceitfulneſſe.

For the firſt; The heart is euill { 1. *Totallie* 2. *Originallie.*

1. It is *totally* euill, and that two waies. Firſt, the *whole ſoule* is in euill: And ſecondly *whole euill* is in the ſoule.

1. The whole ſoule is in euill, this gall of bitterneſſe hath imbittered, this leuen hath ſowred, this leproſie hath infected, not this part, or that, but the whole, and euery part. Euen from the vnderſtanding, as it were the crowne of the head, to the affections, as it were the ſoales of the feete, there is nothing but boyles and botches. Whereof read a moſt liuely deſcription, *Ezek. 16.* In our vnderſtanding there is a very ſea of ignorance, vncapable it is of things ſpirituall, and yet wiſe and witty in wickedneſſe. The conſcience is full of blind feares, terrors, and torments, or elſe ſeared and ſenſeleſſe. The memory ſlippery, and wateriſh to receiue and retaine any good impreſſions, but of a marble firmeneſſe, to hold faſt that which is euill. The will pliable and obſequious to the Diuell, in his hands as waxe: but ſtiffe and hard as clay in Gods. The affections alſo are wholly diſordered, peruerſly ſetting themſelues vpon wrong obiects: in ſtead of bathing themſelues in the ſweete fountaines of liuing waters, they ſwiniſhly lye tumbling in filthy, and miry puddles. If in the

the eye there bee a beame of wickedneſſe, ô then the great ſtack that is in the hart! And if the tongue but the inſtrument of the heart, be ſuch a worlde of wickedneſſe, an vnrulie euill; what then is the hart? The whole frame of our hearts is continually euill. O the rout and rabble of filthy, and impure thoughts that lurke in this dungeon. The temple it was once of the holy Ghoſt: but now, as it fareth with many materiall temples, which, as it is reported through couetouſneſſe of incloſiers, are become ſtables for horſes, ſo this glorious temple is become a ſtinking ſtie, and ſtable of vncleane ſpirits, a cage of vnclean birds, a den of theeues, a receptacle of all manner of pollution.

Si trabes in cœlo, ſtimes in corde.

II. All euill, the whole body of ſinne, that is, he ſeedes, and ſpawnes euen of the vileſt corruptions are in the heart of man. Naturally the beſt of vs haue an inclinablenes euen to the moſt odious, and loathſome ſinnes. As in that *chaos* at firſt creation there were the ſeedes of all the creatures, fire, aire, water, heauen, earth, ſo in mans heart of all ſins. Vpon which, let but the ſpirit of Sathan moue, as once the ſpirit of God vpon the *chaos*, & with the warmth of his temptacions heat it, and no leſſe ougly monſters will proceede out of our hearts, then did once goodly creatures out of that *chaos*. Hence it was, that thoſe things which *Dauid* ſpake of certaine vile notorious wicked ſinners, that their *throat was an open ſepulchre, the gall of aſpes was vnder their tongue, &c.* are applied by S. *Paul* to euery mothers child of vs. For there is neuer a barrell better herring. But as the holy prouerbe is, *As in water, face anſwereth to face,*

Pro. 27. 19.

face, ſo doth the hart of man to man. The image of our face in the water is no more like our face it ſelf, then our heart is like the heart euen of the vileſt monſter, that euer was. And when wee ſee ſuch monſters in them, as in loooking glaſſes, wee may ſee our ſelues, and the diſpoſition of our owne ſoules. And thus we ſee how the heart is *totally* euill.

2. It is alſo originally euill. Euill did not begin firſt to pollute thy hand, thy eye, thy eare, or any of thy outward parts, but it began with thy hart to ſeat and neſtle it ſelfe there, and from thence to diffuſe, and ſcatter it poyſon into the externall members.

Mat. 15. 19. *Out of the heart,* ſaith our Sauiour, *come murthers, adulteries, theſts, blaſphemies,* and ſuch like ſtuffe; euen as the riuers out of the ſea. This is the fountaine, from whence all the ſtreames of corruption flowe, this is the wombe, in which all theſe monſters are conceiued, this is the ſhell, in which theſe cockatrices are hatched. Thus we ſee how we are to vnderſtand this doctrine of the hearts wickedneſſe.

The vſe. 1. Againſt the Papiſts, that do ſomthing leſſen this wickedneſſe, and will haue ſome reliques of goodneſſe to remaine, ſome freedome of will to apply it ſelfe to good. 11. To teach vs all true humiliation, in the ſight of our owne naturall deformity. No outward ornaments ſhould ſo lift vs vp, as our inward filthines ſhould take vs downe. Art thou troubled with pride? I can preſcribe thee no better remedy then to looke vpon the face of thy heart in the glaſſe of the word. For there thou ſhalt ſee thy ſelfe ſuch an ougly, naſty, forlorne, miſhapen creature, that thou canſt not chuſe but grow out of loue

with

with thy ſelfe. It is thy ignorance that maketh thee ſo proud. If thou kneweſt thy ſelfe what thou wert, and haddeſt eies to ſee this ſinke-hole, and what a deale of baggage paſſeth daily through it, thou wouldeſt be aſhamed of thy ſelfe. God is a God of pure eies, and cannot take any pleaſure in euill: And wilt thou then take any pleaſure in thy ſelfe being euill, and nought but euill, yea beeing but a very ſtinking dunghill of euill? Whatſoeuer thy outſide may be, be it neuer ſo faire, thy inſide is nought; thou art but like one of the Ægyptian temples, very glorious and beautifull without, but enter in, and nothing to bee ſeene, but a ſerpent, or ſome ſuch venemous creature. Such litters and ſwarmes are there in our hearts of vaine, vile, baſe, filthy, and diſhonourable thoughts, affections, deſires. Very *thorough-faires* are they for Sathans impure ſuggeſtions to walke vp & downe in; in regard of murtherous and malitious thoughts, very *ſlaughterhouſes*; in regard of vncleane luſts very *ſtewes* and *brot'el-houſes*; in regard of the heat of boyling concupiſcence, very *hotte houſes*, and as the Prophet ſpeaketh, like a *bakers ouen*. Shall any now bragge of his owne good nature, or crake with the Phariſee, that hee is not ſo badde as other men, he is no extortioner, or oppreſſor, &c. Yes, thou blind and boaſting Phariſee, thou haſt the ſeedes of extortion, and oppreſſion in thee, yea, and of all other ſinnes beſides. And theſe would breake forth in thee, did not God by his wiſe and powerfull prouidence reſtraine thy corruption. By nature, the beſt, the mildeſt, and meekeſt man is a very tiger and Lion. And wouldeſt thou account that Lion to be of a bet-

Hoſea 7.4.

a better nature, then his fellowes, who therefore does no hurt as they doe, becauſe hee is not looſe as they are, but chained vp? Where Gods renewing grace hath not changed our nature, it is onely the powerfull reſtraint of his prouidence, which keepeth men from the very outrage of villany. Shall we then be proud, becauſe wee are free from thoſe offences, into which others breake forth, and thinke wee are made of ſome better mould? nay our nature is as vntoward, and as deeply poyſoned with rebellion as theirs. Therefore rather ſhould we be humbled in ſeeing them. For, as was ſhewed, in them wee may ſee our ſelues what we are. Peraduenture thou haſt ſome good parts of wit, memory, &c. to commend thee. Yet for all theſe, thy heart is euill, yea, without a ſpirituall change, ſo much the worſe, by how much theſe parts are the better. Euen as the more fruitfull the ſoyle is, ſo much the more will it abound with thiſtles, vnleſſe it be tilled. And *the Lord knoweth the thoughts of the wiſe*, [that is, ſuch as excell in in naturall gifts, that are the choyſeſt and moſt picked men; euen the very flowre of the reſt] *that they are vaine.*

1 Cor. 3. 20 expounded.

III. Heere parents, and al they who ſtand charged with the education of youth, muſt remember their dutie. The heart of man in generall, the heart of all mankinde, is ſtrangely, and ſtrongly wicked. Euen in the heart of a young childe, as *Salomon* ſaies, there is a *bundell*, and packe of folly laid vp. And as *Moſes* ſaies, the thoughts of mans heart are euill euen from his childhood. This corruption then of nature muſt be ſubdued betimes, elſe it will grow to

Pro. 22. 15

Gen 9 21

that

that head, that it will be incurable. Looke what skill, & dexterity is required to tame a wild beast, which had need bee gone about very earely, whiles it is but a little whelpe, the same, nay far greater is required to tame and meeken this wild, this woluish, and lionish nature of ours, that it may become tractable to Gods hand.

IV. This serues to take away the excuse which is so rife in the mouthes of many, that when they swear speake vainely or do otherwise amisse, yet they haue as good hearts as the best. What is the reason then they haue so bad tongues? *Out of the abundance of the heart the mouth speaketh.* When I see the smoake comming out at the top of the chimney, sure I am there is some fire on the hearth. When the flouds of corruptiō come gushing out at thy eies, ears, hands, mouth, there must needes be a fountaine within in thy heart. For it is the heart that is originally euill. And therefore excellently *Salomon*, hauing described the wickednesse of some mens eies, mouthes, feete, hands, at last, giuing the reason thereof, saies, *Lewd things are in his heart.* And in another place, hauing said, *the thoughts of the wicked are abhomination to the Lord*; he addeth by way of opposition *but the wordes of the pure are pleasant.* The opposition seemed rather to require that he should haue saide, *But the thoughts.* But by this kind of opposition *Salomon* would teach, that the wordes of our mouthes are according to the thoughts of our hearts. And therefore it is idle to talke of a clean hart, when thou hast a foule mouth.

Pro. 6. 12. 13. 14
P.o. 15. 26.

V. This teacheth vs a right method in the practise

ctiſe of repentance. That muſt firſt bee reformed, which was firſt deformed. Now as we haue ſhewed the heart is originally euill, that is, the treaſury and ſtore-houſe of wickedneſſe. Therefore the firſt thing in repentance, muſt be the rinſing and cleanſing of the heart. If ſinne had beginne in thy outward man, then ſhould thy reformation alſo. But *Eues* heart was poyſoned before her eye. And therefore I do not ſo well like their aduiſe, that with men in repentance to beginne with outward abſtinence from ſinne, as the eaſier, and ſo by degrees to come to the inward mortification of it. Hee were an vnſkilfull Phyſition, that when the headach is cauſed by the diſtemperature of the ſtomack, would apply outward remedies to the head, before hee had purged the ſtomacke, where lies the matter that feedes the diſeaſe. The heart as our Sauiour teacheth, is an euill treaſurie, ſurcharged with the ſuperfluities of al wickedneſſe, and hence flowes corruption, and hath a continuall eruption in the outward man. So that it is impoſſible, the outward man, or actions thereof ſhould bee reformed, as long as the heart remaines vnpurged. Things in themſelues good, comming yet from an vncleane heart, are naught. Therefore *Salomon* excellently ſaies, that not onely the *pride* of wicked mens eies, and hearts, but euen their very *plowing*, that is, whatſoeuer they do in things lawful as eating, drinking, ſleeping, yea in the ſeruice of God, is *ſinne*. Liſten we then rather to the Prophets counſell, *O Ieruſalem waſh thine heart*, and to the Apoſtles, *Cleanſe your harts you ſinners*. Let none think they are reformed enough when they haue brought their

Pro. 21. 4. opened.

Ier. 4. 14. Iames. 4.

their outward man to ſome ciuill conformitie, their hearts yet inwardly ſwelling againe, til they are ready to burſt with abundance of euill, and monſtrous luſts. No, the heart, as it is the fountaine of this *naturall* life, and as at firſt it was the fountaine of a *ſinfull* life: ſo alſo muſt it be the fountaine of a *ſpirituall* life; that as in the motion of the *primum mobile* in the heauens, all the inferiour ſpheres are mooued together with it: ſo heere the heart being ſpiritually moued by the holy Ghoſt, in the worke of conuerſion, al our outward parts may moue together with it; euery one of them receiuing from it, as frõ a good treſury, their ſeuerall portions of goodnes, *Mat* 12. *Pro.* 4.

So much for the firſt point, what this wickednes is. The ſecond is, that this wickednes of the heart is the cauſe of this deceitfulneſſe: which is the meaning of the Prophets coniunction of wickednes with deceitfulneſſe, in this place. For this propertie of deceitfulneſſe is by the Apoſtle giuen to ſinne: and ſo our hearts come to be deceitfull, as they are defiled with ſinne. For ſinne blinds the minde, and and ſo makes it eaſie to be deceiued, and to miſtake. We ſee how eaſily blinde *Iſaak* miſtooke the younger ſonne, for the elder. As eaſily are our blind harts deceiued, miſtaking the motions of the fleſh for the ſpirit, ſuggeſtions of Sathan for the voice of the holy Ghoſt, pretences and colours of zeale, for true, & naturall zeale, &c. Thereafter therefore as ſinne is more or leſſe in the heart, ſo is deceit. The moſt godly men, by reaſon they are not wholly free from ſinne, haue alſo experience of this deceitfulneſſe. But the deceitfulneſſe of wicked mens hearts is farre

Heb. 3. 13.

greater, by reason that sinne in them is farre greater euen in his full strength, and vigor: but in the godly sinne is as it were wounded in the head, and crazed in the braine, and so lesse able to deceiue. The scripture calls sinne in the godly the *old man*. Now olde men that are ready to dote for age are twice children, and haue no great store of craft.

Vse. This must teach vs, as we desire in the profession of religion, not to be deceiued by our owne hearts, to purge, to rinse, and renew them daily by repentance, not suffering the least sinne to bee harboured there. For if we haue an euill heart, affecting and nourishing but any one sinne, this heart will deceiue vs in the end, whatsoeuer be our profession of religion. *Iudas* may be an example to vs. His hart was an euill hart, a couetous hart, euen in the greatest heat of his following Christ, and preaching the worde. Therefore also it proued a deceitfull hart, and at last betrayed him into the hands of that fearefull sin of betraying his Master. Neither is there any other reason why those forward, and feruent ones in the parable of the stony ground fall away, but the want of a *good and honest heart*, which onely they that are figured by the last kind of ground, haue. For as an honest man will not deceiue another, with whom, so neither wil an honest hart deceiue the man himselfe, in whom it is. This was the reason that *Pharaoh*, and other their fits of godlinesse did not last, because there was no true change of their naughty, and corrupt hearts. Remember wee then the Apostles warning, *Take heede least there bee in you an euill heart to depart away from the liuing God.* Where there

Heb. 3. 12.

is

is an vnſound heart, there will be Apoſtacie in the end, whatſoeuer ſhowes be made. For an euil hart is alwaies a deceitfull heart.

2 Again this muſt further teach vs not to truſt them in whom wee doe diſcerne an euil and vnſound hart, let their outward ſhows be neuer ſo glorious. For an euill heart will deceiue the man himſelfe in whome it is, much more will it deceiue others. How now can any man ſafely repoſe any confidence in an vnregenerate friend, or ſeruant, whoſe hearts are euill, and vnrenewed, though otherwiſe neuer ſo ciuilly honeſt? What aſſurance can I haue of him, that hath none of himſelfe? Or how ſhould I thinke hee will not deceiue me, who in the end muſt needes deceiue himſelfe?

CHAP. XXVII.

Of the vnſearchablenes of the heart, and of ſixe notes to diſcouer it by.

OF the two former illuſtrations of the hearts deceitfulneſſe, the *greatneſſe* of it, that it is *deceitfull aboue all things*, and the *cauſe* of it that it is *wicked*, we haue ſpoken: The third illuſtration followes, which is from the *vnſearchableneſſe* of it. Who can know it? that is few, or none, can know not onely others, but not their owne hearts. 3 The vnſearchablenes of it. Where yet

Obiect. This may ſeeme to be againſt that of the Apoſtle, *No man knoweth what is in man, ſaue God, and*

1. Cor. 2. 11. *the spirit of man. Anſ.* Man knoweth his inward thoughts, purpoſes, and deſires, but the frame and diſpoſition of his heart hee knowes not, nor yet alwaies the qualities of thoſe thoughts, whether they tend, what ſecret deceit lies, and lurkes in them. He thinkes that lawfull, which is indeed vnlawful. Therfore *Dauid* crieth out, *it ho knoweth the errors of his life?* As it fareth with the eye, which ſeeing other things, ſees not it ſelfe, nor the face wherein it ſtandeth, ſo is it with our hearts, knowing other things, yet ignorant of themſelues, ſtrangers at home. We know not what wee are in preſent, much leſſe what we ſhall be hereafter, in triall and temptation. So that that which *Salomon* ſpeaketh of Kings harts, *The heauens in height, and the earth in deepeneſſe, and the Kings heart can no man finde out*, in regard of their ſecret proiects, and deſignes, is true alſo of al our harts, in regard of their ſecret wickednesſe. Men thinke indeed that they know themſelues well enough. And it is growne into a prouerbiall kind of ſpeech, I know it as well as my ſelfe. Whereas in trueth there is nothing wherein we are more ignorant. An euident argument whereof is that pride, and ſelfe pleaſing, that naturall, is in vs all. If thou haddeſt once ſeene what an vgly and deformed face thy heart hath, if thou kneweſt, what horrible filthineſſe, and corruption were lodged in thy heart, this would humble, and abaſe thee, both before God & man, this would bring thee quite out of heart, and conceite with thy ſelfe, and make thee according to the Apoſtles precept, thinke thy ſelfe worſe then any other. But alas, how ſwell wee in a conceit of our own excellency?

how

how ſtretch we out our plumes? how deſpiſe wee others in regard of our ſelues? when yet, if wee thoroughly ſaw the cloſe corruptions of our owne hearts, wee ſhould thinke the worſt better then our ſelues. Yea in our very praiers, ſpeaking to God, how farre are we from the true humbling, bowing, and proſtrating our ſpirits before the Lord. Whereas if we ſaw and felt our pouerty and miſery, wee ſhould ſpeake to God, as the poore beggerly wretch doth to the rich man. *The poore man*, ſaith *Salomon*, *ſpeaketh ſupplications.* When a man comes abroad with his face full of ſpots, it is a ſigne that he knowes not of them, that he did not vſe the looking glaſſe, before he came out. A farre more certaine ſigne it is, that as yet we haue not in the law ſeene the faces of our hearts, when we can ſo boldly, & impudently come both into Gods, and mans preſence, with groſſe corruptions vnwaſhen out. When *Iob* ſaw, in Gods glory, as in a glaſſe, his owne corruption, how was hee preſently meekened? then hee laies the hand on the mouth, abhorres himſelfe in duſt, and aſhes, and vilifies himſelfe to the full. *Peter* alſo vpon like occaſion cries out, *Depart Lord from me, I am a ſinfull man.* According to our humilty is our knowledge of our ſelues. The more we ſee our corruption, the greater will be our humility. When *Paul* ſaw the filthy puddle of concupiſcenſe that was in him, then was hee throughly taken downe indeede. Before, he ſeemed to be aliue to himſelfe, but this ſo gaſtly a ſight of the filthy viſage of his own hart as at his firſt conuerſion it almoſt ſtroke him dead, ſo long after it made him cry out, *I am carnall, Miſerable man that I am.*

Pro. 18. 23.

Iob. 41. 5. 6.

Luc. 5. 8.

Our great pride therfore argues great ignorãce, our little humility but little knowledge of our own harts.

The vſe. 1. Let vs not beare out our ſelues too much vpon any mans iudgement. For if wee know not our ſelues, and ſo may bee deceiued in our ſelues, much leſſe then can others know vs, and ſo farre more eaſily may they bee deceiued in vs. 1. Cor. 4. 4. *I iudge not my ſelfe,* ſaith the Apoſtle, *for though I know nothing by my ſelfe, yet am I not thereby iuſtified.* He that iudgeth me is the Lord, who is greater then our harts. Euen the beſt haue many ſecret faults, which they ſpie not, and therfore haue need to pray, *Lord cleanſe vs from our ſecret ſins.* Though our owne hearts condemne vs not, yet may wee not pleaſe our ſelues therein, but ſtill dread we the ſecret deceit of our harts, ſo vaſt gulfes, that the bottome can hardly be founded. As *Socrates* in reading a booke gaue this cenſure, thoſe things which I vnderſtood, were good, ſo alſo, I thinke, were thoſe things I vnderſtood not: ſo in iudging of our hearts contrarily, that which I haue found out, and do diſcerne in my heart is exceeding ill, ſo I thinke is that alſo, which as yet I doe not diſcerne. By that little, wee haue alreadie found out, ſhould we iudge of the reſt.

II. Heere is comfort for Gods children, who ſeeing their owne corruptions are exceedingly caſt downe, and affrighted with ſo fearefull a ſight. But we muſt learne to diſtinguiſh betweene corruption *ſeene*, and the *ſeeing* of corruption. The corruption which we ſee offereth matter of diſcomfort: but the ſeeing of corruption yeeldeth great comfort. For heere the Prophet telleth vs, that no man can know

it,

it, namely of himſelfe, and by the light of his owne reaſon onely. An argument therefore, that God hath annointed thy eies with ſpirituall eye-ſalue, when he hath thus inabled thee to ſee thy owne corruption. Comfort thy ſelfe then in this work of Gods mercy, and aſſure thy ſelfe that that God, who hath giuen thee to ſee, wil giue thee alſo in time, to ſubdue thy ſeen and diſliked corruptions.

III. This muſt teach vs to trauell with our owne hearts, in bringing them to a ſight of their own corruptions. If we be admoniſhed of ſome man, with whom we conuerſe, that he is falſe and hollow, how will wee labour to finde him out, and detect him? The Scripture hath giuen vs warning of our owne hearts, that they are deepe and deceitfull beyond al meaſure. Doth it not then ſtand vs in hand to labor to finde out this deceit, and wickedneſſe? What a ſhame is this, that man, who flies vp into the heuens, and deſcends downe into the deeps, and knowes all other things, ſhould yet onely not know himſelfe? that he ſhould dig in the belly of the earth for gold and ſiluer, and ſhould not digge in his owne heart to purge out the droſſe, which hath corrupted all that gold, which grew there at the firſt?

Heere none may diſcourage himſelfe with theſe words, *who can know it?* for they argue not an vtter impoſſibility, but an exceeding difficulty. Which ſhould ſharpen our deſires, and indeuours, for the getting of this knowledge.

For firſt, there are certaine diſcoueries, whereby euen others may come to the knowledge of our hearts, in ſome meaſure. And ſecondly, in the word

of God there are infallible notes, whereby examining our harts, we our ſelues may know them, when others cannot ſo well.

Means of diſcouery.

For the firſt. There are ſixe more eſpeciall means of triall, and diſcouery of our hearts.

1. Diſcouery by the worde.

1. Is the *reuelation of Gods word*, whether the law or Goſpell. For whereas corruption lay aſleepe in vs before, the ſound of the word awakens, and inrages it. *When I would haue healed Iſrael*, namely by the admonitions, and rebukes of the word, *then the iniquity of Ephraim was diſcouered*, ſaith the Prophet. Before the Law came, *Paul* felt ſinne more quiet, as if it had beene dead: but ſaies he, *when the law came, then ſinne reuiued*. The like our Sauiour ſhews of the Goſpell, that when it comes, it ſets men together by the eares, only becauſe it worketh vpon their corruption, which being by this meanes exaſperated, ſhewes it ſelfe.

Hoſ. 7. 1.

Rom. 7. 9.

Luc. 12. 51.

2. Diſcouery, by affliction.

2. Is *affliction*, both priuate and perſonall, as alſo publique in the perſecution of the Church. The ſea, when it is calme wether, is as ſtill and quiet as any riuer: but let the windes once riſe, and you ſhall ſee a difference. Then you ſhall ſee nothing but raging, and ſtorming & foaming out mire and dirt. In peace wicked mens corruptions lye hid, then they wil carrie themſelues to God and man, more moderately: but let God lay affliction on them, and then, as Sathan falſly charged *Iob*, ſee if they will not ſpit the very poiſon of their blaſphemy in the face of God himſelfe. Yea the regenerate man himſelfe would hardly thinke there were ſo much infidelity, impatiency, frowardneſſe, rebellion, faint-heartednes, loue

of

of the worlde, and such like corruptions, as hee shall finde and feele by experience in the day of affliction. Therefore doth *Iames* call afflictions temptations, because they serue to trye vs, what is in vs, and to discouer the hidden corruption of our hearts. As *Moses* telleth the Israelites, God therefore humbled them with want, to proue them, and to *know* what was in them, that is, to make knowen. Heere was the triall of *Abrahams* sound heart, when God laide that crosse vpon him, that greeuous commaundement of killing his onely sonne with his owne hands. *Now I know*, saith God, *thou fearest me*, that is, as *Austen* expounds it, Now I haue made it known. For God is said to know, when he makes vs to know, and in such speeches, hee tels vs of his owne working of knowledge in vs, not of his owne knowledge. So we say a *ioyfull day*, and *sad weather*, only because of the effects in vs. For did not God know before that *Abraham* feared him? yes well enough. But *Abraham* did not know it before so clearely, and certainly. For by meanes of this triall hee came to know himselfe. For vsually man thinketh he can doe that which indeede he cannot, and contrarily. It is then as if God should haue said, Now I haue made the world, and thine owne conscience know thou fearest me: Now I haue giuen thee a thorough triall of the integrity of thine owne heart. Heere also was the trial of *Iobs* good heart. Though in his prosperity he had triall of it by his many good workes, wherein he was as rich as in his other riches, yet wee see how slanderously the Diuell impeached it as mercenary, *Doth Iob serue God for nought*. Therefore that he might haue

Iames. 1. 3.

Deut 8. 2.

In Psal. 44. Dicit sibi innotescere quod facit tibi innotescere. Opus suum tibi dicit, non cognitionem suã Dicimus plerũq; lætus dies, quando serenus est. nũquid ipse dies gaudet? sed gaudentem dicimus quia gaudentes nos facit. Sic et deus cognoscere dicitur quando cognoscentes nos facit. Dicit ad Abr. Nunc cognoui, antea nõ cognouerat? sed ipse Abr. antea nõ cognouit, quia ipsa tentatione ipse sibi innotuit plerumque. n. putat homo se posse, quod non potest, &c.

a more thorough proofe of his integritie, all his outward proſperity was taken from him. And then how meeke, how patient was he? no murmuring, no grudging, but, *the Lord hath giuen, and taken, bleſſed be his name.* He did not then ſay (as Chryſoſtome excellently notes) How ſhall the poore do, that were wont to be clothed with the fleece, and to be fed with the fleſh of my cattle? If not for my ſake, yet for ſuch poore ones my flocks might haue beene ſpared. And ſo *Iobes* graces ſhined more gloriouſly, when his houſes were ouerthrowne, then when the doores of them were ſet open for the poore to enter in; when his flockes were ſtollen from him, then when the poore were ſuſteyned by them. For then he ſhewed loue to men: but now he ſhewed a more ſpeciall kinde of loue, and obedience to God. For as in the Olympicke games the people might farre better iudge of the feature, and elegancie of the fenſers bodies, when they were naked, then when their cloathes were on: ſo may we then beſt iudge of our ſelues, when God hath ſtript vs ſtarke naked of all the garments of our outward glory, and proſperity.

Hom. 1. ad pop. Ant.

But a farre more excellent triall are the common afflictions of the Church in perſecution. For as the Apoſtle ſpeaketh of hereſies, ſo is it true alſo of perſecutions, that they *muſt needes be, that the approued may be made knowne.* To this purpoſe excellent is the ſpeach of old *Simeon* to the Virgin, *That childe is appointed for a ſigne to bee ſpoken againſt that the thoughtes of many heartes may be opened.* Therefore Chriſt muſt be contradicted, and oppoſed by the high

1. Cor. 11. 19.

Luck. 2. 34.

high prieſtes and gouernours of the people, that ſo the hidden hypocriſie of thoſe which before followed him, and cried *Oſanna*, might be detected, as alſo thoſe their peruerſe, and vnſound thoughts of cleauing to Chriſt, if he had prooued a temporall King, and had brought temporall felicity. Loe then a knife to open the heartes belly, the knife of perſecution. Here was the triall of *Nicodemus*, and *Ioſeph* of *Arimathea*, with whom it fared in their affection to Chriſt, as with *Ioſeph* the ſonne of *Iacob* in his affection to his brethren. When he ſaw them in anguiſh, and diſtreſſe, then hee could conceale his affection no longer, but cryed out, *I am Ioſeph your brother. For a brother* ſaith Salomon, *is borne for aduerſity* Namely, then to diſcouer his affection, if he haue any. So when theſe two ſaw the vniuſt, and cruell dealings of the prieſtes with Chriſt their elder Brother, then, though before they were but cloſe diſciples and one could hardly tell what to make of them, yet then they manifeſted themſelues, then their loue, their zeale, and hearty affection to Chriſt brake forth. For as *Salomon* diſcouered the true Mother from the falſe, by taking a ſword, to cutte the childe in two; ſo doe perſecutours diſcouer true children of the Church from falſe, when by the ſword of perſecution they ſtrike at their Mother. O there bee many of vs in theſe daies of peace, that make great ſhowes. When the fanne comes, it ſhall appeare whether we be chaffe, or wheate. The houſe built on the ſand caries as good a ſhow, as the houſe built on the rocke, and in a cleare ſunſhine day gliſters as gallantly: but the windes,

Pro. 17. 17.

windes, and tempeſts when they are vp, will quicklie ſhew the difference. When a ſeruing man followes two men walking together, we cannot tell who is his maiſter, till they part: ſo when the Goſpell, and outward proſperity go together, it is hard to iudge, whether of them we follow, til God make a ſeperation of them by perſecution. A wolfe may feyne himſelfe to be a ſleepe, by wearing a ſheepes skinne: but let his fliece bee ſhorne, it will neuer grow againe, and thereby he will eaſily bee diſcouered to be no true ſheepe. For the true ſheepes wooll will growe againe after ſhearing. And ſo will Chriſtes ſheepe, after they haue beene ſhorne by perſecution. So a parret can counterfeite mans voyce; but let it be beaten, and then it will fall to it owne naturall voyce.

Now as by affliction we may iudge of our harts for the time *preſent*, what they *are*, ſo alſo for the time *to come*, what they *will be*. For *impatiency* in *preſent aduerſity*, argues there will be *inſolency* in *future proſperity*; and ſo diſcouers that *deceit*, whereof we ſpake, namely, that, if we were in a more plentifull and richer eſtate, we ſhould be better, then now we are. Chap. 20.

3. Diſcouery, by proſperity.

3 *Triall* is by *proſperity*, nothing inferiour to the former by *aduerſity*. For as ſome like ſnailes puſh out their hornes, till they be touched: ſo others with *Ionathan* followe chaſe well, till they come where hony is. Nay many there are whom affliction hath not detected, that peace and proſperity hath. The parable, of the ſunne and the winde, is knowne. Some of thoſe in *Queene Maries* daies, who

who kept their garments of faith, and good conscience fast on, for all the shaking of the boisterous windes, which then raged most fiercely, yet afterward, by the flattering raies of that sweet sunshine, which followed, were tised to vnbutten themselues, and throw off their coats, at least to weare them more loosely; How chast was *Dauid* in his afflictions? If an hundred Batshebaes had then met him, in the wildernesse, he would not much haue beene mooued. But we know, afterward, when he was at rest in his kingdome how fearefully hee was foyled. So that, that which once those women sang of *Saul*, and *Dauid*, by way of ioy and congratulation, may we as truly sing of these two trials, by way of mourning, and lamentation. Aduersity hath slayen his thousands, prosperity ten thousands. These two of all others are the sorest trials and haue greatest force of detecting; specially when they come both together, as in the three children; who at once, were tryed, both by the sweetnesse of the musicke, to inchant their senses, and by the terrour of the fire, to affright, and astonish their hearts. And so haue many holy Martyres been tried both waies, both by the threatenings, and by the faire, and large promises of their aduersaries. Contrary to that God gaue in charge to *Laban*, to speake neither *euill* nor *good* to *Iakob*, that is neither by flattery, nor force to go about to bring him backe againe. And this argueth notable soundnesse indeede, when in both these trials together we can acquit our selues. As in the Baptist neither ouercome with Herods prison, nor with the

Dan. 3. 5. 6.

Gen. 31. 24.

the peoples conceiting of him to bee the Meſſiah. In *Paul* and *Barnabas* alſo, ſtanding out both againſt the propoſterous affection of the *Lycaonians* when they would haue deified them, and againſt their diueliſh rage when they would haue ſtoned them. In *Daniel* likewiſe, whom neither the *Lions* den, nor the kings fauors & honors could any whit corrupt. Good gold, put it into the fire, and there it wil be purged, and refined: into the water, and there likewiſe it will ſhine brighter. So a good man when he is in the furnace of affliction, there he will leaue much of his droſſe behind him: and when he flouriſheth in outward bleſſings, they together with his inward graces ſhalbe as a jewell hunge vpon a golden earing, he will verifie *Salomons* prouerbe, *The crowne of wiſe men is their riches.* But the vnſounde Chriſtian is like to clay. It will quickly be ſcorched, and dried vp in the fire; and it will ſoone melt away, and bee diſſolued in water. As affliction would diſcouer his infidelity, diſtruſt in God, impatience, rebellion &c. ſo a proſperous and flouriſhing eſtate will bewray his pride, inſolency, contempt of, and cruelty againſt his poore brethren, beſides his wantonneſſe, voluptuouſnes, vncleaneneſſe; all which lay ſmothered in affliction, like as poyſon doth in the ſnake, while he is benummed with cold. Let a man handle a ſnake then, and hee ſhall not feele his ſtinge; ſo one would thinke it were a harmeles creature. But bring him to the fire, and then touch him when he is well warmed, and thou ſhalt know hee hath a ſtinge. So oftentimes many corruptions, as cruelty, ambition, luxury, are

Multorum quia imbecilla ſunt, latent vitia: nō minus auſura cum illis vires ſuæ placuerint,

are as it were benummed, and frozen in men with the cold of pouerty, obscurity, and other such like pinching crosses. Their wickednesse is an infolded, and implicite wickednesse; like some pestilent fruite in the bud, or bird in the shell. But let the heate, the warmth, the sunshine of honour, riches, authority once open away to their wickednesse, and furnish them with meanes, and occasions of doing wickedly, and then they will vnfold their naughtinesse at large, and fully shewe themselues what they are. What an humble man was *Saul* before he was King, and in the first beginninges of the kingdome? but afterward, being confirmed in his kingdome, what a tyrant proued hee. Therefore it is said that *Saul* reigned but two yeares, because, after the two first yeares, though hee held the gouerment still in his handes, his deceitfull heart was discouered and he did no longer reigne, but tyrannize. So was it with Nero also for the first fiue yeeres, whom rule and domination discouered to be a very monster of nature. So truly is it said, that in place of rule and gouernment a man will quicklie shew himselfe what he is. Strong drinke tryeth the braine: and hard meate the stomacke. When we cannot drinke of the wine of outward felicity, but we grow drunken, & giddy-headed, and begin to play reakes, it is a signe we haue weake braynes. When we know not how to *digest* our felicity, but it causeth a kinde of windinesse, a rising and swelling of pride and ambition in our mindes, this argueth exceeding great imbecillity; And surely thus is it with most. They are of such a disposition, that

quàm illa quæ iam felicitas aperuit. Instrumenta illis expiandæ nequitiæ desunt; sic tuto serpens, etiam pestifera, tractatur, dum riget frigore. Nõ desunt tunc illi venena, sed serpent. Multorũ crudelitas, ambitio, luxuria, vt paria pessimis audeat, fortunæ fauore deficitur. Eadem velle eos cognosces. Da posse, quantum volunt. Sen. epist. 42.

1. Sam. 13. 1. *Magistratus indicat virum.*

τὸν ὄμβον κατα τέψει. Pind.

Sæpe rogare soles quales sum Prisce futurus, si fiam leuibus, &c. Dic mihi si fias tu leo, qualis eris. Mart.

that being asked what they would be, if they had abundance of riches and honours, they might truely returne that answere, *Tell mee if thou wert a Lion, what thou wouldest be*, which in effect is as much as to say, that they would be as cruell as the Lion. This is an euident discouery of a corrupt hearte. Now as the enioyment, so also the possibility, and hope of inioying these outward profites, and pleasures is no small triall. Many can no sooner heare sweete wordes, and flattering promises of preferment, and promotion, as it were the melodie of *Nebuchadnezars* instruments, but, ouercome therewith they presently fall downe, and worship the Babylonish idol. *Demas*, though he had continued awhile in suffering with *Paul*, yet when the world like a strumpet presented her selfe in all her glory to his eye, bewitched with her beauty, hee left *Paul*, and the hopes of the world to come, and *imbraced this present world*. *Moses* contrarily, though hee might easily haue aduaunced himselfe, being the adopted sonne of the Kinge of Ægyptes daughter, yet he relinquished all his hopes in the Court, and forsooke all his possibilities of preferment, & claue to the afflicted Church of God. Amonge the many grieuous trials of those worthies in the ould testament, it is worth the marking, how the Apostle hath ioyned together the trial by the offer of prosperity with the sorest trials of persecution. *They were stoned, they were hewen a sunder, they were* tempted, *they were slaine with the sword*. Loe how the Apostle rankes the tempting, and alluring wordes of the aduersaries, promising the martyres, if they would

2. Tim. 4.

Heb. 11. 37.

would recant, abundance of these earthly thinges, among their bloudy, and boisterous deedes, how he yoaks their tysing tongues, with their terrifying stones, sawes, swordes. If then in such a case we can say with *Daniel*, *O king keepe thy giftes to thy selfe*, and with the figg-tree, and oliue, *should I leaue my sweetnesse, my fatnesse to reigne*, if for the conscience of the truth we can neglect proferd profites, the triall is as sound, as if wee had indured the tortures of the racke.

Dan. 6. 17.

Iudg. 9. 11.

IV. Triall is by the *inequality of cariage*. It is hard for a hypocrite so to cary himselfe, but at sometimes, or other, he shall doe, or speake something, which in no sort can stand, or consort with his showes of godlinesse. Though lust, couetousnesse, and other of his sinnes are neuer so closely couched within in his heart, and he make faire semblance of a chast, and contented mind, yet he will be blurting out now and then, some wordes, or other, which may yeeld shrewd suspitions, and presumptions of his vnsoundnesse, or else his very gestures, and countenance will bewray him. For euen out of these smaller things greater may bee gathered. As the verbal lie, or lie of the mouth is discouered by the disagreement of the liars mouth with it selfe; whence we say liars had neede haue good memories, least the latter part of their tale contrary the former: so also is the reall lie, the lie which the hypocrite telleth in some of the actions of his life, carying a show of godlinesse by the disagreement of his life with it selfe. For do but compare one action with another, one part of his life

4 Discouery; Inæquality of cariage.

Libidinosum qui sua callidè vitia tegit interdum turpis sermo demonstrat: & auaritiam latentem intrinsecus paruulæ rei cupido significat. Minoribus enim maiora monstrantur, vultuque & oculis dissimulari non potest conscientia, dum luxuriosa & lasciua mens lucet in facie, & secreta cordis nutu corporis ac gestibus indicãtur. Hier. super Ezech. l. 3. cap. 9.

with another, his cariage heere with his cariage there, and you shall see they agree like harpe, and harrowe. Thus was *Simon Magus* discouered. *Philip* tooke him for a good Christian, because of his baptisme, profession, hearing &c. But all these were afterward prooued to be lies, because of the contradiction of those wordes, Here is money for the giftes of the holy Ghost. These things do not well agree; to bee baptised, to professe, to ioyne ones selfe with the Church; and to desire spirituall graces for lucres sake. After then *Peter* had once heard those words come from him, hee smelt him out presently, Away, thy heart is not vpright, *Thou art full in the gall of bitternesse*. Thus many in some companies are holy, & conuerling with their betters cary themselues well; but in other companies, or conuerling with their equals, or inferiours, are nothing the same men. Some among strangers, by their speeches and cariage, for the time purchase a good opinion, who yet palpably lay themselues open among such where they are daily conuerfant. This then is a sure proofe of a sounde heart, when we walke with so euen a foote, that, howsoeuer it cannot be, but we must haue experience of humane frailty, yet we neuer break out into such wicked & wilfull courses of falthood, whoredome or such like, which doe giue the ly to all our former profession and practise, because they cannot stande in any sort with the truth of religion. Nay rather in our particular actions we so cary our selues, that one action may bee as it were a commentary to interpret the sincerity of the other, in case there might bee

Act. 8. 20.

occasion

occasion to doubt thereof. As Chrysostome noteth in those ministers that supplicated to the Iudges for those that had offered disgrace to the Emperors statues. When the Iudges seemed more difficult, then they vsed great liberty, and boldnes of speach, and spake roundly to them: but when once they became flexible, and yeelded to their request, then they fell downe, and kissed their knees, and handes, abundantly shewing both true courage, and boldnesse, and true meekenesse, and mildnesse. Here both their actions were as a commentary, each to other. Did any man doubt of their liberty of speach, whether it were not malapert saucinesse, and presumption? Their humility in kissing the Iudges knees was enough to free it from that suspicion. Againe might their humbling of themselues at the magistrates feete seeme to sauour of too base, and seruile a spirit? Their former, truly ministeriall, boldnesse sufficiently also acquitted them of this imputation. Thus when there is so sweete a proportion, and goodly a harmony betwixt our actions, that they are so farre from confuting, or confounding one another, that they answere one for another, iustifie, and approue one another, this is a good triall of our vprightnes indeede.

Hom. 17. ad pop. Ant.

5 Is when those are taken away, which are our chiefest proppes, and stayes to vphold vs in godlinesse. If then we, wholy, or in part, goe backe, it argueth vnsoundnesse. Thus were the Israelites detected by *Moses* his absence in the mounte. For then they fell to idolatry. So *Ioash* was a good king as long as *Iehoiada* lived; but after his death hee

5 Discouery, Remouall of our chiefest staues in godlinesse.

Exod. 32. 1. 2. Chr. 24. 17

Iud. 2. 18. 19. 29. 10.

ſhewed himſelfe what he was. So alſo the Iſraelites while God continued a good iudge amonge them were in ſome good order: yet *when the iudge was dead, they returned and did worſe then their fathers.* And ſo all the time of *Ioſhuaes* gouernement, and the good elders, that ſuruiued *Ioſhua*, they kept themſelues within ſome compaſſe. But together with them died all the Iſraelites goodneſſe. *Another generation aroſe, which knew not the Lord.* So ſtrangely were they changed. And ſo wee ſee it is in many places from whence the powerfull miniſtery hath departed; how many that before ſeemed very religious haue then growen looſe, and licentious. Children of good hope, vnder good parents, and gouernours, haue afterward prooued moſt vngracious, and vngodly wretches. Sober, and modeſt maides vnder the ſtraiter gouernement of parents, comming vnder the milder gouernement of huſbandes, haue prooued but bad wiues. And good wiues, during the watchfull eye of the carefull, and conſcionable husband, haue proued afterward but wild, and wanton widowes. So many remouing out of religious families into ciuill, and out of ciuill into prophane, haue left behind them all their religion, and ciuility, and growne openly prophane, and diſſolute. Here then will be a good triall of our ſoundneſſe, if in the abſence and loſſe of our gouernors we ſtill continue the ſame that in their preſence, performing that which *Paul* wiſheth the Philippians, namely that whether he came among them, or were abſent from them, yet they would ſtill hold out in their good courſes.

Philip. 1. 27.

6 Triall

6 Triall are fitte occaſions to prouoke, and as it were tappes to giue a vent to corruption. Many are inwardly full of corruption: but they ſhewe it not, only for want of occaſion. As a full veſſell, vnleſſe it be tapped, cannot ſend forth the liquour it hath within. And this aſſuredly is a notable triall of the ſoundneſſe, and diſcouery of the vnſoundneſſe of our heartes. Nothing for a man to be chaſt when no prouocation to vncleaneneſſe; to be temperate at a leane, and poore table, where he cannot otherwiſe chuſe. Here is the triall of chaſtity, when with *Lot* we can be chaſt in *Sodome*; of temperancy, when with *Timothy* we can liue temperately in *Aſia* among the luxurious Epheſians. Here was the triall of *Ioſephs* chaſtity, that though the occaſion were offered by his owne Miſtries to doe the deede, in ſuch ſecrecy, and ſecurity, yet the feare of God ouer-ruled him. Here was the triall of *Dauids* right loyall, and faithfull heart to *Saul*, that though he had him at the aduantage in the caue, yet hee ſpared his life. Many ſeeme to be meeke, and moderate men, while they are well dealt with. But let ſome iniurie be offered them, and the contrary will appeare. And indeed there is no triall of meekneſs, and patience till we be prouoked by iniuries. It is no triall of fidelity in a ſeruant, not to filch when his Maſters eye is on him; but when opportunity ſerues his turne to play the thiefe, when he could purſe his Maſters money without his knowledge, then to bee faithfull is true faithfulneſſe indeede. Thus the ſoundneſſe of euery vertue is made manifeſt. For that we are indeed which we are in temp-

6 Diſcouery. fitneſſe of occaſions to prouoke corruption.

1. Tim. 5. 23.

Gen. 39. 7. 8.

1. Sam. 24. 7.

tation. By this meanes was ſome vnſoundnes detected in *Ezekiah*, when in his triall by the Babyloniſh embaſſadours preſence the Lord left him, *to try him*, ſaith the Prophet, *and to* (know) *all that was in his heart*. The heart then may know it ſelfe, if it obſerue, how it caries it ſelfe in temptation. So it is ſaid the Lord ſuffered the Cananites to remaine among his owne people, to prooue them whether they would obey his commandements.

2. Chron. 32. 31.

Iudg. 3 4.

VII. Diſcouery by affections. Mat. 6. 21.

7 Triall is by our affections, For vppon what our heart is ſet, thats our treaſure. Our great ioy when thinges goe current with vs in the world according to our heartes deſire, and ſmall ioy in thinges ſpirituall, ſhew plainely what kinde of harts we haue to Godward: Whereas *Dauid*, becauſe he had made gods fauour his inheritance, reioyced more in it, then the worldlings in all their abundance of corne, and oyle. Our fretting likewiſe, and grieuing at the loſſe of theſe outward thinges is an argument of our voluptuouſneſſe, and loue of earthly delights, and ſhewes plainely that we haue layd vppe our treaſure on earth. Whereas *Iob*, becauſe he had made God his portion, could be quiet at the loſſe of all at one blow. So our great anger for ſmall iniuries donne to our ſelues, and ſtill patience in the greater wronges done to God, ſhewes whats the account we make of gods glory. Here was a notable triall of *Dauids* ſincerity; Who was as a man deafe, dumbe, and wholy ſenſeleſſe at *Shemeis* priuate reproches of his owne perſon: but not ſo at *Goliahs* publique reuilinges of God, and his Church. There how full of life and ſpirit, and holy impatience

Pſal. 4.

Iob. 1. 21.

2. Sam. 16. 10.

1. Sam. 17. 26.

impatience did he ſhow himſelfe to bee? The like might be ſhewed in our other affections. Of them then take wee through notice, if wee will rightly iudge of our owne heartes. Doeſt thou feele that Chriſt is thy greateſt ioy, ſinne thy greateſt ſorrow, that when thou canſt not feele the preſence of the ſpirit in thy heart, thou goeſt mourning, notwithſtanding all other comfortes, aſſuredly as that holy Martyr ſaid, *If thou wert not a wedding childe, thou couldeſt neuer ſo heartily mourne for the abſence of the Bridegroome.* But alas if we examine our ſelues by this note, how much imperfection ſhal we diſcouer in our ſelues? How ſtrong are our affections, both of ioy, and griefe, in thinges earthly? how weake in thinges ſpirituall? Who findeth that he mourneth for his ſinnes, as for the loſſe of the firſt borne? *Dauid* at *Abſalom's* death could crie out, in *naturall* ſorrowe, *O Abſalom, Abſalom, would to God I had died for thee*: But not at *Vriahs* death, in *godly* ſorrow, *O Vriah, Vriah, would to God I had died for thee.* And ſo much for theſe ſeauen meanes of the diſcouery of our hearteſ.

Zech. 12. 2. Sam. 18. 33.

Chap. XXVIII.

Of certaine notes which the worde of God giueth of an vpright heart.

2. Marks to try the hearts ſincerity, as

After this diſcouery by the meanes, wee muſt lay our hearts to the rule of the word, and examine them by thoſe notes which there are giuen of an vpright and ſincere heart. And theſe are many. I will name onely fiue.

1 Humility.

1. A ſincere heart is an *humble* heart. An hypocriticall heart is alwaies proud, and vaine-glorious: As in the Phariſees *Math. 6.* And therefore our Sauiour ſaid to them, *How can ye beleeue, when ye ſeeke glory one of another?* And ſo in *Simon Magus* ſeeking his owne praiſe, and profit, in the deſire of the Apoſtolicall gifts. Whom therefore *Peter* told, that his heart was not vpright before God. In *Iehu* likewiſe we may diſcerne the ſame ſpirit, when he ſaide to *Ionadab*, *Is thy heart vpright, as mine?* preferring himſelfe before *Ionadab*. Whereas ſincerity is alwaies better conceited of another, and very fearefull, and ſuſpitious of it ſelfe. And ſo it will make a Chriſtian, when he ſees another, ſpecially *a Ionadab*, to ſay to himſelfe, Is my heart vpright, ſo as is his? Againe, *Come*, ſaies he, *and ſee what zeale I haue for the Lord of hoſts.* Yea but ſincere zeale deſires not to be ſeen of any, ſaue him who ſeeth in ſecret. The Phariſees deſire to bee ſeene of men, becauſe they ſeeke the praiſe of men. Their lampes will not burne without this oile. Wind-mils they are, which will

Ioh. 5. 44. Acts, 8. 18. 2. King. 10. 16

not

not turne about to do any good ſeruice, without the wind o mens prayſes. Hēce it is that they haue little zeal in prayer, vnleſſe it be the publick, that ſo oſtentation & vain glory may warme their harts. As in faſting, once it fared with one, that in the monaſtery could faſt whole dayes together with eaſe but in the deſert he could not hold out vntil noon, but his belly would craue preſently. Whereof when he demanded the reaſon, this anſwer was returned him, that in the monaſtery the praiſe of men was in ſtead of meat to him, he fed there vpon it, which ſuſtenance failing him in the deſert, his faſting ſtrength alſo failed. But vnto ſincerity her very obedience it ſelfe is meat and drinke. *Iohn.* 4. 34. In other works, the worker muſt haue meat, or elſe hee will not holde out in his worke. But vnto ſincerity, her very *worke* is her *meate*. Hypocriſie, which is ſoone tyred at this work, without the refreſhment of humane praiſes, well may it ſeeke for publique theaters: But ſinceritie hides it ſelfe in the cloſet, and as in prayer, ſo in all good duties ſhuts the doore.

And as the ſincere hart is humble in regard of the end, wherat it aims in doing any good, namely Gods glory, not daring in any thing to ſeeke it ſelfe; ſo alſo in the manner of doing; not daring to truſt it ſelfe, but affected with a thorough ſenſe of it owne infirmity, it reſteth it ſelfe wholly vpon the power of God, to be perfected in her weakenes. *Peter* therefore, in that wherein his heart was vnſound, and deceitfull, ſhewed this ſpirit of pride, and vaine confidence in himſelfe. For hee could not thinke that ſtrength whereby he thought to ſtand was of Chriſt;

becauſe

becauſe Chriſt flatly denied him his ſtrength, and *Peter* neuer praied for it. And yet lo how confident he was? *Though all men, yet not I*; as though there had beene more in him, then in any other. Yea he contradicted Chriſt admoniſhing him of his frailty, & as *Marke* notes, the more Chriſt warned him, the more confident and peremptory was he.

Laſtly, after the doing of euery good thing ſincerity ſtil remaines humble, and when men would deifie vs, it will not accept of any ſuch honors, but ſends them back to the Lord, as in *Daniel*, & the Apoſtles. And thus, if we be ſincere, in al things we do, there muſt be humility, *prepoſed*, in regard of the *end* we muſt look at, *appoſed*, in regard of the *māner* of doing, *impoſed*, after wee haue done, as a curb to reſtraine vs, leaſt we reioyce not in the Lord but in our ſelues.

Dan. 2. 30. Act. 2. 12. and 14. 15. *Niſi humilitas omnia quæ bene facimus et præceſſerit, et comitetur, et conſecuta fuerit, et præpoſita quam intuemur, et apposita cui adhæreamus, et impoſita qua reprimamur, &c. Aug. epiſt. 56.*

Obiect. But this is a hard ſaying will ſome ſay, and if the caſe be thus, who then can be ſincere? for who is there that is not tainted with pride, if not in al, yet in ſome of theſe three reſpects?

Anſ. It is one thing for a mans eye to glance towards a thing, another thing to fixe, and fully to ſettle it ſelfe vpon it. Thoughts of pride and vain-glory may *ruſh* into the hart of a ſincere Chriſtian: they *reſt* onely in the heart of an hypocrite; who is ſet on worke onely by them in al his actions, and ſeekes only to giue contentment to them.

I adde further, if ſincerity bee not humble in this firſt kinde of humility, yet at the leaſt, it is humble in an *after-humility*. If it haue beene ouerſeene in the doing of any thing in pride, it is twiſe as humble afterward, becauſe it was not hūble. A notable diffe-

rence

rence betwixt ſincerity, & hypocriſie. There may be ſome kind of humility in hypocriſie, and of pride in ſincerity: but hypocriſies humilty is followed with pride, and ſincerities pride with humility. This latter humility is the better. And here only it is ſeemly for vertue to come behinde vice. Hypocriſie is proud becauſe it is humble: Sincerity is humble, becauſe it is proud. *Epaminondas* a Thebane captaine the day after his victory, and triumph went drouping and hanging downe the head; and being asked why he did ſo, anſwered, yeſterday I felt my ſelfe too much tickled with vainglory; therefore I correct my ſelfe for it to day. Theſame is the ſpirite of the ſincere Chriſtian, of the true Iſraelite. As you may ſee in the example of *Ezekiah*, of whom it is thus written. *His heart was lift vp—notwithſtanding Ezekiah humbled himſelfe after his heart was lift vp.* In a ſincere heart there muſt bee either the *fore-humility*, or the *after-humility*, which is the more ſeuere of the two; either the *directing humility*, for the right manner, or elſe the *correcting humility*, for the erroneous manner of doing. If wee can follow the ſwing and ſway of our owne proud, and vaineglorious affections, without all reſpect of Gods glory, and yet neuer be truly humbled afterward, this is palpable hypocriſie, wee haue not ſo much as the leaſt dramme of ſincerity: Which is many times more humbled for ſuch mixtures, and defilements of good workes, then for ſome workes ſimply euill in themſelues.

2. Chr. 32. 25. 26.

2. The ſincere heart is a *good*, *and honeſt* heart, as our Sauiour calls it. The honeſt heart is that, which cheriſheth a vniuerſall hatred of all ſin, without

2 The good and honeſt heart.

out exception, and carrieth a conſtant purpoſe, and reſolution in nothing willingly to ſinne againſt God, but to indeuour it ſelfe to the vtmoſt, in euery good way of Gods commandements. Whatſoeuer it ſhall know to be a ſinne, it will not purpoſely and deliberately doe it for all the world, it will not *deteine the trueth in vnrighteouſneſſe*. This note the Prophet *Dauid* giueth. For hauing ſaide, *Bleſſed are the vpright in their way*; hee teacheth vs to diſcerne them by this note, *Surely they doe no iniquity*. And in another place, hee oppoſeth ſuch as walke in any crooked waies, to the vpright in heart. *Do good O Lord to thoſe that are vpright in heart: but thoſe that turne aſide by their crooked waies, &c.* It is the property of an hypocrite, to diſpenſe with his conſcience, at leaſt for ſome one ſpeciall, beloued ſinne. As *Iob* among other his characters makes this one, that hee *holdes his wickednesſe as a ſweete thing in his mouth, & hideth it vnder his tongue, and fauoureth it, and wil not forſake it, but keepeth it cloſe in his mouth*. Now this honeſt heart, as it hates all ſinnes, ſo at all times. Sometimes the vnſound heart will hate ſinne, when there is no benefite by it, but if after it may chance to be beneficiall to our ſelues, then we loue it. Heere is a notable triall of ſincerity, to preferre vertue before vice, then, when in humane reaſon vertue ſhall be the looſer, vice the gainer. This note diſcouered falſe-hearted *Iehu*. He would not downe with the worſhip of the calues, as well as with *Baals*, and why? becauſe hee thought that would bee daungerous for his kingdome, if the Iſraelites were let go to the temple at Ieruſalem, to worſhip. Therfore

Pſal. 119. 3.

Pſal. 125. 4.

Iob. 20. 12.

2. King. 10. 29.

fore *Ieroboams* pollicie still preuailed with him. By this note many are detected for vnsound. 1,King,12.26

1. Those that pretending conscience of small matters sticke not at greater. Like the Pharises streining a gnat, and swallowing a camell. Hypocriticall *Saul* seemed to make a hainous matter of eating the flesh of beasts with the bloud. For vnto the people thus offending he said, *Yee haue dealt wickedlie*. 1.Sam, 14,33. But it was nothing with him to spill the innocent bloud of worthy *Ionathan* his sonne: for vnlesse hee had beene hindered, he had put him to death. Nay hee was so scrupulous, that hee would not so much as name a guilty man or a sinner, but in casting of lots, in stead of saying, shewe the nocent or guilty, he said, *shew the vpright*, or *innocent person*, as *Tremellius* reads it. And yet this man at the same time, made no conscience of cruell and bloudy oathes. The Priest in the Gospell, when hee saw the wounded man lye halfe dead, hee went on the other side of the way, fearing least, by comming neere vnto him, hee might contract some legall vncleannesse: but he feared not to passe by without all mercy and compassion, his poore, and distressed neighbor. The Pharisees would not defile themselues, in comming into the common hall on the day of preparation to the passeouer: but they scrupled not a whit to imbrue their hands in the bloud of the innocent lambe of God. In no case would they eat in vessels vnpurified: but the meats which they did eate in those vessels were horribly polluted, both with vniustice and oppression, in the getting of them, and with intemperancie, and riot in the eating of them. And this

Ver.42.Codo integrum id est declara quis sit innoxius, pro eo quod est declara nocentem, sed euphemismo vtitur vt solent hypocrita. Inn. Luc.10.31.

Ioh,18.28.

this is the meaning of that of our Saviour, *Wo bee to you Scribes, and Pharisees, hypocrites, for ye make clean the outward side of the cup, and platter: but within they are full of bribery, and excesse.* So likewise *Iudas* 30. pieces at no hand must go into the treasury, because it was the price of the bloud. What a counterfeiting of holinesse was this, not to suffer the *price of bloud* to lye in a *chest*, and yet to suffer *bloud it selfe* to lie in the *conscience?*

Matt 23.25. opened. Matth, 27,6. *Quale hoc innocentiæ simulatæ, pecuniam sanguinis non mittere in arcã, et ipsum sanguinem mittere in conscientiam? Aug.*

2. This note likewise discovereth such for vnsound, whose conscience is onely for the greater matters, the importants of the Law, *mercy* and *iudgement*, without any regard of *mint* or *annice*; though these also be Gods commandements, and ought to be regarded. A sincere heart is like to the eye troubled with the least mote, or like to a neate spruse man, that no sooner spies the least speck or spot in his garment, but gets it washed out. Whereas a nasty slouen, though he be all to besmeared, and beloyled, hee can indure it well enough. A delicate garden may not haue the least weede in it, though the wildernesse be all overgrowne with them. And a boxe of precious ointment may not haue the least flie in it, though a barrell of pitch haue swarmes of them. A strait shooe cannot indure the least pibble stone, though a wide one may indure a greater. An vnsound conscience is large and can swallow downe any thing. The sincere conscience is strait, and the least bone, though but such as are in little fishes, will sticke in her throat. And certainely, *he that is vniust in the least, is vniust also in much. Iudas*, being vnfaithful to Christ in the matter of *monie*, proued

Luc, 16,10. Ioh, 12,6, & 18,3.

ued alſo, at laſt, vnfaithfull to him in the matter of his *life* it ſelfe. And *Salomon* tels vs, how hee, that will lye ordinarily in common ſpeech, will lye alſo before the iudgement ſeat, when he is produced as a witneſſe; as contrarily, he that is a true witneſſe bearer there, will not lye in his ordinary diſcourſe. For this I take to be the meaning of that Prouerbe, *A faithfull witneſſe will not lye: but a falſe witnes bloweth forth lyes.* If a man bee truely faithfull in much, he muſt needs alſo be faithfull in little. For the ſame God that requires his fidelity in the one, requires it alſo in the other. Saint *Paul* vpon this ground confirmes his ſincerity in a matter of priuate promiſe to the Corinthians, concerning his comming to them, by his ſincerity in the preaching of the Goſpell, a far greater matter. *God is witneſſe*, ſaith hee, *that our worde*, that is, promiſe of comming, *towards you, was not yea and nay.* Why? *for the ſonne of God*, that is my preaching of him, *was not ye, and nay.* Neglect then of ſmall matters may iuſtly bring our obedience in greater matters into ſuſpicion of vnfaithfulneſſe. And therefore in this regard muſt conſcience bee made of obedience euen in the ſmalleſt matters, & that vnto the death, namely that we may approoue our obedience to be ſound, and free from deceit. For in greater matters if we ſhould not ſtand out, all the world would crie ſhame of vs. And heere it would be hard to ſay whether the ſhame of the worlde, or conſcience of Gods commandement vrged vs. But in leſſer matters, the world rather will cry ſhame of vs, if we do ſtand out. And therefore in our obedience heere, Gods commandement ſeemeth to carrie

Pro. 12. 17. expounded.

1. Cor. 1. 18. 19.

rie the greateſt ſtroke with vs.

3. This note diſcouereth thoſe alſo for vnſound, that hauing ſome care of outward conformity, yet mind not the inward reformation of the heart. In this regard our Sauiour cals the Phariſes hypocrites, and reſembles them to painted ſepulchres. Art begins, where nature ends. Nature in the framing of mans body begins firſt with the hart, and other ſuch inward parts, and then in the laſt place comes to the face, and the outward parts. Thus is it with hypocriſie, which is an artificiall kind of holineſſe; it begins and ends in the outward face, and faſhion of religion: The inward pith, the heart, and ſubſtance thereof it cannot attaine vnto. But the heart, and the purity thereof is the ſpeciall thing the ſincere Chriſtian lookes vnto. Gods Iſraell is pure in heart, ſo that though ſometimes the hand bee defiled, yet then the heart is not alike pollured, but ſtill the true Iſraelite may ſay, *My heart is awake, though mine eies ſleepe.* Whereas the baſe Iſraelite may ſay contrarily, My heart is a ſleepe though my eies bee waking, and my tongue be walking. My hart is foule though my hand be neuer ſo fine.

Cant, 5, 2.

3. The plaine & open hart.

3. A ſincere heart is a *plaine* and *open* heart, not deſirous to ſmother, or craftily to conceale it ſinnes, but rather to haue them laide open, and to haue the conſcience rubbed and ranſacked. So that with *Dauid* it cryeth, *Try mee O Lord, and ſee if there bee any wickednеſſe in me*, and with the ſame Prophet, *let the righteous ſmite me.* But an vnſound and crooked hart as well as crooked legges, loues to bee hid. It hates the light; it cannot away with reprehenſion, but would

Pſal, 139.

Pſal, 141. 5.

wold rather eat of the delicates of flatteries, againſt which the Prophet praieth, *Let not my ſoule eate of their delicates,* Let me not delight in their clawings, but rather in the blowes of righteous reprehenſions. Neither in any ſorte can it indure triall. Guilty *Rahel* durſt not riſe, when *Laban* came into her tent to ſearch for his Idols. On the contrary, as it argued humility in the 11. diſciples, to ſuſpect the worſt by themſelues, ſo alſo ſincerity, that they were not priuy to any ſuch wickednes, when hearing our Sauior foretell the treohery of one of them, they offred themſelues to the triall ſaying, *Maſter is it I? is it I?*

Pſal. 141.4.

Gen. 31.35.

Math. 26. 22.

IV. Greateſt ſeuerity againſt our owne ſinnes.

4. A ſincere hart is alwaies moſt ſeuere againſt ſin, where nature & carnall reſpects wold teach vs to be mildeſt. As firſt to our ſelues. Indeed ſincerity cannot indure ſin in any, in it ſelfe leaſt of all. An hypocrite will not indure the leaſt ſin in others, no not ſo much as a moat in his brothers; ſo ſharp is he: in the meane time he can indure a beam in his own eye; ſo indulgent is he to himſelf. *Iudah* could adiudge *Thamar* to the fire: vpon himſelfe yet, being far deeper in that tranſgreſſion, he could pronounce no ſuch ſentence. *Dauid* lay ſnorting in his owne ſinne, when yet hee ſentenced a proportionable ſinne, related in the perſon of another. Wherein hee bewraied want of vprightneſſe. It was ſaid of *Antonie, hee hated a tyrant, not tyranny.* It may as truly be ſaid of an hypocrite, he hateth ſinners, not ſinnes. For he nouriſheth many in him, notwithſtanding the rigor of his zeale againſt other mens ſinnes. This is an ill ſigne, whereſoeuer it is. A good heart is ready to throw the firſt ſtone at it ſelfe, beeing ſlower in cenſuring others.

Math. 7, 3.

Gen. 38, 24.

2. Sam. 12. 5.

tyrannum non tyrannidem.

None can ſay ſo much againſt it, but it ſelfe will bee ready to ſay much more.

And as the ſincere man will no more winke at his owne ſinnes, then at anothers, ſo neither at theirs, to whom he is tied more by naturall and worldly reſpects, thē others, to whom he is not ſo tied. No more at his owne childrens, then at anothers, at his owne parents, then at another, at great and rich ones, then at the meaner ones, at friends to whom he is bound for, and depends vpon in hope of kindneſſe, then ſtrangers that haue no intereſt at all in him. Sincerity is free from partiality. With *Leui* it knowes neither father, nor mother, neither King nor Kæſar. Thisthe Phariſes, though hypocrites, knew well enough when they ſaide, *Maſter, wee know thouteacheſt the way of God in trueth*, that is, in ſincerity, *and careſt not for any mans perſon*, no not for *Cæſars* himſelfe. Tell vs then, whether lawfull to giue tribute to him or no. Heere then was *Ionathans* ſinceritie, when he condemned his owne Father, and that a King, in his proceedings againſt *Dauid*, & defended *Dauids* innocency. Heere was olde *Iakobs* ſincerity on his death bed, when fatherly affections are moſt liuely, ſo deepely cenſuring *Reuben*, *Simeon*, *Leui* his owne ſonnes. Heere was *Iohn* Baptiſts ſincerity, that he would not be ſilent, no not at *Herods* inceſt. Here was our Sauiours ſincerity, that his mouth was not ſtopped with the Phariſees good cheere, but euen at their owne tables laid them out in their owne colours, and intertaines them with as many menaces, as they did him with diſhes of meats. Here was the Beniamites vnſoundnes, that were ready with the

Math. 22. 16.

1. Sam. 19. 4. 5

Gen. 49.
Mark. 6. 18.

Luc. 9. 37. 42.

Iudg. 20. 14.

the ſword to defend in their brethren ſuch prodigious luſtes, which they could not but condemne in their iudgements, & in others no doubt would haue bin ready to haue puniſhed with their ſwords. The Prophet ioyneth theſe two together, *Thou art a God of pure eies, and canſt not beholde iniquity.* So muſt it be with vs, if we will be pure & ſincere in heart, wee muſt behold no iniquity, no not in our ſelues, or thoſe that are neereſt vnto vs. For ſincerity, as it loueth goodnes euen in the greateſt enemy, ſo it hateth ſin, euen in the greateſt friend. Hab. 1, 13.

V. Reioycing & grieuing for others graces, & ſins as well as our owne.

Laſtly, to omitte many other notes, ſincerity ſimply reioyceth in goodnes, & in good things thẽſelues and the glory of God thence ariſing. Therfore as it grieueth for other mens ſins, ſo it reioyceth in other mens obedience. Many are of a contrary ſpirit. They can be grieued for their owne ſins, but not for other mens. Heere it is ſuſpitious, we greeue not ſo much for Gods cauſe, for the diſhonour our ſins hath done to him (for then wee ſhould greeue alſo at our brethrens ſins, becauſe they alſo ſtaine Gods glory) but for our own ſake, for fear, or feeling of ſome euil procured to our ſelues by our ſin: and ſuch griefe argues rather ſelfe-loue, then any true loue of God. So likewiſe they can be cheered, when they ſee Gods glory ſet forth by themſelues in any good work: not alike, when by others. Nay rather they greeue at thoſe good works of others, if of any marke, wherein they haue had no hand themſelues. Like thoſe Ephraimites, that ſaid to *Iptah, Wherfore wentſt thou to fight againſt the children of Ammon, and didſt not call vs?* Iud. 12, 1. But the ſincere Chriſtian, ſo God be truly glorified,

though it be without his help, yet reioyceth and giueth thankes, nothing leſſe, then if himſelfe had bin the inſtrument. If any good thing be done, he doth not ſtand curiouſly inquiring of the authour; of his iudgment, of his affections, to find out ſomething to imbaſe the work; but is glad that any glory is broght to God, or good to his Church, and with thankeſgiuing taketh his part of benefit thereout. Euen as in eating of meats, wee aske not where or how it was got, but fall to it; and in the ſhambles, the Apoſtle willeth not to inquire whether it had been ſacrificed
1. Cor. 10, 27. to the idol or no, but being good meat, and fit to be eat, without any more adoe to buy it. Thus *Nathaniel* the good Iſraelite did not ſo ſtand vpon, or ſticke
Ioh, 1, 47. at *Nazareth*, but that he would go and try what our
Phil, 1. 18. Sauiour was. And though the Philippick preachers preached of enuy, and vaine-glorie, yet for the matter ſoundly, their corrupt manner, what was that to *Paul*? that Chriſt was truely preached, he therein reioyced, and would reioyce. It is not then ſincerities palate, not to reliſh good meat, and wel cooked, becauſe we reliſh not the cooke.

Thus I haue ſhewed both the meanes to diſcouer and notes to trie our falſe hearts by. And of the third illuſtration of the deceitfulneſſe of the heart, namely by the vnſearchableneſſe thereof, ſo much.

CHAP.

CHAP. XXIX.

Certaine generall vſes ariſing out of the former doctrine of the heartes deceitfulnes, or an exhortation to watchfulneſſe ouer, and dealing wiſely, and ſtraitely with our heartes.

HAuing by Gods goodneſſe thus finiſhed the whold doctrine of the hearts deceitfulnes, it remaineth now in the concluſion, that beſides thoſe particular vſes which wee haue already made of ſome of the particular branches of this doctrine, we ſhew alſo the generall which ariſeth from the whole. And they are ſpecially fiue. *Vſes, 5.*

1. If our heartes be ſuch deceiuers, it ſtandes vs then in hand alwaies to haue our eyes in our heads, and to haue our wittes about vs, hauing to deale with ſo noble a iugler, ſo full of cunning trickes, and ſleightes, continually ready to ſnare vs. We walk in the middeſt of ſnares, not only neere them, but in the very middeſt of them, incompaſſed with them on euery ſide. Therefore let vs alwaies bee ſuſpicious, and iealous ouer our heartes, in all places, and vpon all occaſions, in our ſolitarineſſe, in our companie, in our buſineſſe with men, in our dealings with God, in hearing, praying, meditating; in our dealings alſo with Sathan, in wreſtling with his temptations. When the Philiſtimes were going out to warre againſt the Iſraelites, they durſt not let *Dauid* go with them; they had him in iealouſie, becauſe of the loue he bare to his owne Countrie, 1. For watchfulneſſe. *Chryſ. hom. 15. ad pop. Ant.* 1. Sam. 29.

and therefore put him out of the armie. Happy were it for vs in our ſpirituall warre with Sathan, if wee could as eaſily rid our ſelues of our naughty, deceitfull hearte, as they did themſelues of *Dauid*. We haue farre greater cauſe to ſuſpect our heartes, then they *Dauid*. The acquaintance of the fleſh with Sathan, and Sathans intereſt in the fleſh is greater then the Iſraelites in *Dauid*. Beſides that they neuer had any experience of *Dauids* deceitfulneſſe, and vnfaythfulneſſe, as we haue had of the fleſhes. Therefore I ſay it were well, if wee could wholy caſhire this trecherous, and perfidious fleſh. But ſince it ſtickes ſo cloſe, as that we cannot poſſibly be ſhift of it, therefore we muſt alwaies haue an eye ouer it; euen as we would haue ouer an vntruſtie, pilphring ſeruant, who, not obſerued, wil filch. For certainely ſuch is the deceitfulnes of our harts, that if our eye be neuer ſo little off them, off goes the yoke of the Lord preſently, and they break out into ſome vnlawfull liberty, or other. Keepe wee then our heartes, as *Salomon* counſels, fenſed with a double gard, as the Iailer his cloſe priſoner. See the doores be faſt locked. Yea looke to the windowes, as *Iob* did. If there bee any open paſſage, this deceiuer will either let in ſome body to him, which ſhould not come in, or els he will out himſelfe. If we fall aſleepe and neglect our watch, either the Diuell, and his ſuggeſtions will enter; euen as when the fenſe of a vineyard is downe, then the wilde boare, and all manner of wild beaſts come in, and deuour all: or elſe our hart it ſelfe will wander abroad, like a gadding *Dinah*, in the idle rouinges of

Prou. 4.

Iob. 31. 1.

of her owne vaine imaginations. Thus then ſhould we thinke with our ſelues euery morning, This day I am to venture into the world, and ſnares euerie where lie thicke, and threefould. If I take not heed, eaſily ſhal I be caught. For what alas is there wherin my heart is not ready to deceiue me? I am now going to praier. My heart will bee ready to thruſt in idle, and wandring fanſies, vnles I watch ouer it. I am now to giue an almes, or to go to confer with my Chriſtian friends. Pride, and vaine glory will foile me, vnleſſe I looke well to my ſelfe. I am now going to deale in ſuch a controuerſie, with a contentious, and wrangling man. My heart will quicklie breake out into rage, and diſtemper, and my mouth will ſoone ouerſhoote it ſelfe, if I holde it not as with a bridle. I am going to a feaſt. If I put not a knife to my throate I ſhall eaſily bee ouer-reached by my deceitefull appetite. If I let looſe the reines to mine owne corrupt heart I ſhall ſoone offend in exceſſe, either of meate, or mirth. I am now to go forth into the ſtreete. And how many are the temptations ready to incounter me? euen euery thinge I either ſee, or heare. If I ſee my enemie, in what danger am I of wrath, and malice? if my friend, flouriſhing, of enuie? poore, of diſdaine? if a beautifull woman, of luſt? If I heare rotten ſpeach, how ready am I to bee corrupted with it? if reuiling, and iniurious, how ready am I to be prouoked with it? This is the cauteloufneſſe we muſt vſe in all our occaſions whatſoeuer. For all places are full of theſe ſnares, the ſtreete, the houſe, the bourd, the bedde, the cloſet, yea the

Pro. 23, 1.

Church, the pulpit. The exhortation of *Paul* to *Timothie*, *Watch thou in all thinges*, is needfull; because the heart, deceitfull aboue all thinges, is also deceitfull in all thinges, euen in the best things that may be. And therefore Christ bids vs take heede to our heartes, euen in our almes, in our praiers, and other the holiest seruices, we can possibly performe for euen in them snares will bee set for vs. In these actions we had neede shut the doore of our heartes that our mindes steale not away from God. Neuer then trust thou this heart of thine, that it will bee well ordered, and kept in good frame, though thou carry not alwaies so heauy a hand and narrow an eye ouer it. No, if thou looke not thus straightly to it, it will be gone as a wild-horse, if a man once let goe the bridle, as hee is walking in his iourny. And then when he is once gone, hee will not bee gotten againe in hast; but a man must spend as much time in recouering of him, as would haply haue been sufficient to haue dispached the whole iourny. So will it fare with thy heart, if once thou let go this bridle of watchfulnesse. It will run out so farre, that it will bee long ere thou wilt catch it againe. It will be so frozen, that it will be long ere thou can bring it to melt. It will bee so loose, and idle, that it will be long ere thou canst worke it vnto true deuotion. And thou must spend as much time, nay more, in seeking to regaine thy heart againe, and to bring it into temper, and tune, for the seruice of God, then would haue serued for the good performance of the seruice it selfe. But aboue all thinges see thou trust not thine heart with such thinges

2. Tim. 4. 5

Math. 6

thinges as may bee dangerous occaſions of euill. Looke better to it then ſo. Be as fearefull of this, as thou art of giuing a knife to a childe, or a ſword to a mad-man. Thine eye cannot bee quick enough for thy heart then. The mad-man will ſpeake ſometimes ſo ſoberly, and vſe ſuch faire perſuaſions to be vnfettered, and promiſe that he will be ſo quiet &c. But no ſooner is he looſe, but he plaies reakes, woundes, ſlaies, deſtroies whatſoeuer is in his way, yea euen him that looſed him. So likewiſe deale our hearte, with vs. They can flatter with vs, & ô why ſhould we trouble our ſelues ſo much, alwaies to be looking to them? and why ſhould we deale ſo hardly with them, alwaies ſo to keepe them in, as a bird in a cage? to hold them ſo ſhort of all liberty? why? they haue better gouernement of themſelues, then that we need to feare them ſo &c. But when once they haue gotte free, then they ſerue vs like the mad-man, ſo that we ſhall rue that time, that euer we gaue them ſuch liberty.

2. This deceitfulneſſe of our heartes muſt cauſe vs often to renew our couenant with God, and by ſolemne vowes, and proteſtations of our repentance, as it were with ſtrong ropes, to binde, and hold faſt theſe fugitiues. If a man be knowne to be a common deceiuer, wee will neuer take his word for any thing: but if wee muſt needes deale with him, we will be ſure to haue his hand and ſeale, and the beſt ſecurity we can get. So wiſe, and wary are we in the matters of this life. Well, thy heart is far more cunning to deceiue thee, then the craftieſt fox that is to ouerreach his neighbour. Be not now ſo

2 Vſe; To binde our ſelues to God by couenant.

ſo ſimple as to beleeue euery ſigh, euery wiſh and word, euery motion, and inclination of thy heart. For how often, as I haue ſhewed before, doe our heartes deale like *Zarah* when hee was to be borne, make many good profers of comming forth out of their ſinnes as it were the darkneſſe of the wombe, into the light of grace, but they recoile preſently? Euery ſlight occaſion is in ſteade of a Perez vnto them. And yet lo the ſillineſſe of men; to beleeue their hearts that are ſo light of faith. They thinke verily when they feele ſome fitte of good affection, O now I haue gotte the victory, ſinne ſhall neuer ſo preuaile againſt me as it was wonte; when yet the ſame houre, it may be, ſees them in worſe takeing, then euer before. *Saul*, though, affected with *Dauids* apologie, he acknowledged both *Dauids* innocence, and his owne vniuſtice, and though with teares, with good wordes, *My ſonne Dauid*, with good praiers, *The Lord render thee good*, he witneſſed good will to *Dauid*, yet for all this *Dauid* truſted him not, but kept himſelfe in the hold ſtill. For ſhortly after *Saul* was hunting after him againe. And though then alſo he ſeemed to relent, & promiſed *Dauid* peace, *Come againe my ſonne Dauid, I will doe thee no more harme*, yet for all that *Dauid* hearkened not. For what heede is to bee taken to a falſe, and fickle-hearted mans wordes? Our heartes being as fickle, and inconſtant in their relenting affections towards the Lord, as *Sauls* was toward *Dauid*, ſhould we truſt them any more in ſuch fittes, then *Dauid* did *Saul*? No: but, ſince euen the ſtrongeſt bondes are to weake too hold ſuch ſlippery heartes,

Chap. 21.

1. Sam. 24. 17. 18. 19.

Verſ. 23.

1. Sam. 26. 21.

heartes, that they ſlide not out of our hands, therefore, cauſe them to enter into ſolemne couenant with the Lord, as thoſe in *Nehemiah*, *Eſra*, and the *Chronicles*. Thus did *Dauid*, *I haue ſworne*, ſaith hee, *and will performe it, that I will keepe thy ſtatutes*. In euill things, to which prone by nature, we can bind our ſelues by oathes, and vowes, when wee feele our ſelues diſpoſed vnto them, as to reuenge, when the iniury is freſh, and our hotte bloud is vp: how much more then ſhould wee doe the like in good? The diuell ſees that wrath is a fire ſoone out: therfore he will nouriſh it with an oath: how much more ſhould we nouriſh the fire of zeale, and good affections, which haue no fuell from within vs, as anger hath, and ſo are farre more eaſily extinguiſhed? how much more I ſay ſhould wee maintaine, and vphold in our ſelues all good thinges with this proppe of an oath, and couenant-ſtriking with the Lord? And here ſee that thou regiſter, and recorde in thy accountes-booke this thy couenant, that ſo when thy deceitfull heart ſhalbe offering to ſtart aſide, and giue thee the ſlippe, thou maieſt preſently recall it, and keepe it in with putting it in minde of this couenant. What? didſt not thou, on ſuch a time, when thou wert humbled vnder the hand of God, and haddeſt ſome good deſires kindled in thee by his ſpirit, didſt not thou then ſolemnely giue thy faith to God, and by the ſtraiteſt bondes of thy vowe, and oath firmely knitte thy ſelfe vnto him, and wilt thou ſo ſoone be offering to make eſcapes from him? Haſt thou ſo ſoone forgotten thy couenant? Thou falſe fugitiue, but yeſterday waſt thou

Neh. 10. Eſr. 10. 3. 2. Chr. 15. 12. Pſal. 119. 106.

Chry. hom. 8. ad pop. Antioc.

thou brought home to thy maſter, then thou humbledſt thy ſelfe vnto him, ſoughteſt reconciliation, promiſedſt more faithfull ſeruice. And yet art thou now offering ſo quickely to take thee to thy heeles againe?

3 Vſe, for wiſedome to apprehend all good opportunities.

3. This deceitfulneſſe of our heartes muſt teach vs wiſedome, to take them at the vantage, when at any time we finde them in a good moode, in any ſort well affected, or diſpoſed to any good duty. Thou haſt this wiſedome in the thinges of this life. Hauing to deale with a light, and inconſtant man, when thou findeſt him in the good vaine, then thou wilt be ſure to lay hold of that opportunity, and to take him then at his word. For thou knoweſt, that if thou ſhouldeſt let him goe on neuer ſo little longer, within an houre, or two, he would be of another minde. Aſſuredly thy heart is far more variable, and vncertaine, then the fickleſt man that can be. Doeſt thou then feele at any time, that thy heart is warmed with good motions, inlarged with good affections, lift vp to heauen in ſpirituall meditations, doeſt thou feele any ſparkled of the heauenly fire; take thou the bellowes preſently, blowe till they flame, cheriſh, and make much euen of the ſmoaking flaxe. Now is the time for thee, now I ſay, in this floate of good affections, when thy heart is ſo well prepared, to fall to praier, to confeſſion of thy ſinnes, to reading, to all the good exerciſes of repentance, and inuocation, and in a word to the doing of that good worke for the which motions, and deſires are riſen in thy minde. For how often haue the beſt of vs beene beguiled here?

here? to thinke we ſhould do afterwards that which in preſent we purpoſed, and deſired, and within an houre, or leſſe, all our heat is gone, our affections are growne chil, and coole, our heats heauy, our ſpirits drouſie, and dead, and ſo our ſelues wholly diſabled for the dooing of that wee thought. And why? becauſe we ſtroke not the iron whiles it was hot, wee held not our hearts faſt, when we had hold of them, we vſed not the meanes to keepe them ſtill in good frame, and temper. And ſo all our good thoughts vaniſh, and come to nothing. Excellentlie *Dauid*, *My heart O God is prepared.* What? ſhall I ſuffer now other occaſions to cal me another way? No: for then all that life and vigor which now I feele, wil be gone: but *I will ariſe, and giue thanks*, and ſo, I will ariſe and pray, ariſe and confeſſe, &c. Oh if we would go to prayer in this ſpring-tide, as it were, of good affections, how then, as the Prophet ſpeaketh, ſhould wee *poure* out a praier? how would the riuers of repenting teares ouerflow? whereas, neglecting this occaſion, our praiers come but *droppingly* from vs afterward in the ebbe of our affections. It cannot be ſpoken how little a thing will diſtract and vnſettle our hearts. They are like to glaſſes, that will bee hurt with a little breath, and vnto muſicall inſtruments, that will be put out of tune with the leaſt diſtemper of the aire. And therefore we had not need pretermit the opportunity, when we feele them wrought vpō in any ſort by the holy ſpirit of God. What good impreſſions would they not receiue then, beeing ſo ſoft and tender? whereof afterward they will not be capable, being returned to their former hardneſſe?

Pſal. 57.7.

Eſa. 26.16.

Do

Do then good thoughts, & deſires offer themſelues, doe ſuch gueſts ſeeke lodging in thy heart? Oh welcome them in the kindeſt manner, lay hold of them,
Luk. 24, 29. and by thy kinde and reſpectiue vſage of them, conſtraine them, as they once our Sauiour, to ſtay ſtill with thee; what is this kind intertainment, wee are to ſhew them, but the intertainement of our prayers, reading, and conferring of the worde? If wee would doe ſo, after once good affections are entred into our hearts, wee ſhould euen locke vp the doore vpon them, that they could not get out againe, and ſo we ſhould haue more of their company then now we haue; in ſtead of viſiting vs now and then, they would become daily gueſts, and ordinary reſidentiaries with vs. *Salomon* bids vs
Pro. 20, 18. *eſtabliſh our thoughts by counſell.* This Prouerbe hath his truth euen in holy and ſpiritual thoughts, the which alas will ſoon faile, vnleſſe wee ſettle and confirme them in our harts, & after the ſpirit hath once entred them into vs, doe ſo pegge and hammer them in, and driue them downe ſo deepe by the vſe of good meanes, as that we may not eaſily looſe them afterward. At the firſt riſing then of a good thought, pray with *Dauid*, becauſe thou feareſt the deceitfulneſſe of thine heart, *knit*
Pſal. 86. 11. *my heart*, this falſe fickle fugitiue heart, alwaies ready to ſteale from thee, knit it O Lord, and tie it faſt *vnto thee*, that as it is now with thee, ſo it may ſtil remaine with thee, and againe with the ſame Prophet in the behalfe of his people, when they were ſo well diſpoſed in their cheereſull offering to the temple, *O Lord keep this for euer, this frame of the thoughts*
1. Chr. 81. 29. *of thy ſeruants hart. And frame his mind towards thee.*

This

This counſell-taking with God in praier, is the onely remedy againſt the deceitfulneſſe of our heart, for the preſeruing and eſtabliſhing of all good thoughts and deſires.

IV. Vſe for ſtrait examination of our hearts.

4. The deceitfulneſſe of our hearts muſt cauſe vs daily to keepe an audit in our owne conſcience, euer and anon calling them to their accounts. A truſty ſeruant, an *Eleazar*, we will let go on, and recken but ſeldome with him. But a *Gehezi*, one that is but of ſlippery fidelity, had need be reckned with euery day. The miſerable experience then which we haue had of the falſnes of theſe harts ſo oftē deceiuing vs, muſt make vs to be very ſtrait and ſeuere in examining of them. *Salomon* not obſcurely intimates this to be the cauſe of our harts deceitfulnes, that we do not take this paines of a ſtrict triall. *Euery mans waies are pure in his owne eies: but the Lord trieth the hearts*, & ſo ſees their ſecret deceit, which wee perceiue not, becauſe we trie not. Let vs neuer therefore let reckonings runne on, but euery day let vs make all euen, let vs chaſtize our ſelues euery morning, examine our ſelues euery euening, euen in the ſtill ſilence of the night, as we lie waking on our beds. In the matter of diſburſement of money for the repairing of the temple, *Ioſiah* gaue charge that no reckoning ſhould be made with them, into whoſe hāds the money was deliuered; *for* (ſaith hee) *they deale faithfully*. Indeede, if our hearts dealt faithfully with vs, wee alſo might ſpare this labour of daily counſel-caſting. But becauſe both the word of God, and our owne experience haue ſufficiently diſcouered their vnfaithfulneſſe, therefore wee contrarily muſt ſay,

Prou. 21, 2.

2. Kings 22. 7.

Let

Let there be daily, yea hourely recknings kept with our hearts, for they deale exceeding vnfaithfully. The muſitian becauſe his inſtrument quickly growes out of tune, euen whiles he is in playing, therefore euen then he will be tuning of it, as ſoone as hee ſpies the leaſt iarring in any of the ſtrings: ſo muſt wee intermixe the correction, and amendment of our hearts, (which is done by ſtrict examination) together with their vſe, and imployment, and not to bee like the fooliſh mower, that ſtill mowes, and neuer whets his ſith.

V. Vſe, for exhortation to ſincerity.

Laſtly; ſince all our hearts naturally are ſo full fraught with guile, being ſo immeaſurably and vnſearchablie deceitfull, as heere the Prophet teacheth; it muſt cauſe vs in the hearty bewailing, and confeſſing of this corruption to ſtriue for the contrary grace. Wee, that by the mercy of God profeſſe religion more ſincerely, are ready to thinke our ſelues wronged, if we be called hypocrites, and deceitfull people. No, let vs make vſe of ſuch imputations, and profit by the railings of our enemies. For they lay no other imputation on vs, then heere God himſelfe doth, ſaying, *The heart of man*, without exception of any, *is deceitfull.* So that the heart euen of the moſt holy, and regenerate is ſtill in part deceifull, as in part it is wicked. Let vs not then deny that in our ſelues, which the God of truth hath laid vpon vs, but let vs rather ſearch out this priuie, and cloſe hypocriſie of our hearts, and hauing found it, purge them of it. Praying with the Prophet, *Renue a right ſpirit in me*, labouring for that ſame truth in the inward parts which God ſo loueth, that ſo wee may

Pſal. 51.

with

with *Apelles*, be *approued in Chriſt*, and with *Nathaniel*, true Iſraelites, in whome no guile, euen the *Iſrael of God*, pure in heart. The which, that wee may attaine vnto I will heere ſet downe certaine, both *meanes* and *motiues*.

Rom, 16. Iohn 1. Gal, 6.

CHAP. XXX.

Motiues vnto, and meanes of ſincerity.

THe *motiues* to incite vs vnto ſincerity, and ſinglenes of hart are many, & powerfull, throughout the whole booke of God, ſome whereof I will vrge at this time.

1. Sincerity is the *girdle*, whereby all other graces are tied cloſe vnto vs, So the Apoſtle in the deſcription of the ſpirituall armour, cals it *the girdle of truth*. And therefore heere alſo is true that wee ſay, *vngirt, vnbleſt*. He is but a looſe man, that wants this girdle. Let his gifts and graces bee neuer ſo excellent, yet they ſit but looſe about him, when a ſtorme comes they will eaſily bee ſhaken off. *From him that hath not ſhall be taken away that he hath*. From him that hath not the gift of *ſincere ſanctification* ſhall be taken away thoſe common gifts of an *ouerlie*, and *ſuperficiary illumination*, yea his ſhowes alſo of true ſanctification. Not onely that hee *hath* ſhall be taken away, but that alſo which he *ſeemes to haue*. The figge tree that onely made a ſhow with leaues, hauing no fruit, in end, being curſed, loſt the leaues

Epheſ, 6, 14.

Math, 13, 12.

Luk, 18, 18.

to, wherewith it deceiued our Sauiour, and wholly
Mark,11,20. withered. Gods gifts in an vnſound heart, contrary as it were to their owne nature, being peruerted to wrong ends, doe euen ſigh vnder our abuſe, & God hearing their groanes giues them the wings of the Eagle, to flye away from ſuch vniuſt poſſeſſours. How fearfull are the examples of many vnſeũd profeſſors, who notwithſtanding all their goodly flouriſhes, haue yet vaniſhed at laſt? they haue bin ſtript ſtarke naked of all, their right hand hath forgot it
Pſal,137,5. skill, their right eye hath bene darkened, their arme
Ezech,11,17. withered, they haue mouldred away, and become meere nothings, vnſauory ſalt fit for nothing but the dunghill. Chriſt hauing tolde the Church of *Sardis* that hir graces were ready to dye, giues this rea-
Reuel,3,2. ſon thereof. *For I haue not found thy workes perfect before God.* Therefore they are ready to die, becauſe tainted with the infection of hypocriſie. Had not *Iudas* many excellent graces of praier, preaching, miracles, &c? yet, foraſmuch as they wanted the ſalt of ſincerity to preſerue them from putrefaction, both he and they miſerably rotted, & came to fearefull deſolation. His heart became a ſtye, and ſtable for Sathan to lodge in, & to beget that monſtrous conception of barbarous and trecherous villanie. So that what the Pſalmiſt ſpeaketh concerning the wicked mans temporall eſtate, may truely bee ſpoken concerning the hypocrites ſpirituall eſtate. I
Pſal,37,35.36 ſaw him like the freſh lawrell, ſpreading himſelfe, & flouriſhing: but lo the roote being corrupt with hypocriſie, he could not hold out. Inquire for him, and for his many graces, his great knowledge, his burning

ning zeale, his forward alacrity, &c. and lo their place cannot be found. The body when the ſoule is once gone, may not long ſtay aboue ground. It muſt needs be buried. So the hypocrites graces wanting ſincerity, which is the very ſoule, & life of all grace, they are but a ſtinking carrion, and what ſhould an odious and ouglie loathſome carcaſe doe, but bee thrown into the pit? Standeth it not vs then in hand to looke to our ſelues that we be vpright in heart, if we would enioy the ſweet comfort of our finall perſeuerance? For, as excellently *Bradford*, the way of Chriſt is the ſtraight way, and ſo ſtrait, that as fewe can find it, & few walk in it, ſo none can halt in it, but muſt needs goe vpright. For as the ſtraitneſſe will ſuffer no reeling to this ſide or that ſide, ſo if any mā halt, hee is like to fall off the bridge into the pit of eternall deſtruction. An vnſound horſe that hath ſome ſecret fault, may carrie as good a ſhew as the ſoundeſt, and at the firſt for a mile, or two will trauell as freſhly and cheerefully, as any, but at length he tires, and giues ouer. So is it with an vnſound, & deceitfull Chriſtian. Notwithſtanding all his faire beginnings, and hopefull entrances, yet hee continues not. Let an apple ſeeme neuer ſo beautifull if it be rotten at core, it wil quickly putrifie. The houſe built on the ſand cannot ſtand alwaies. If a tempeſt ariſe, downe it goes, it falls, and the fall thereof is *great*, like that of Ieruſalem, which though it were a moſt glorious and godly city, yet it was wholly ruined, and leuelled with the ground, *not a ſtone left vpon a ſtone*. So great is the fall of theſe ſandy Chriſtians, that it euen aſtoniſheth them that knew them

In epiſt.

Math, 7.

Luc, 19. 44.

before, when they ſtood flouriſhing in their pride, & beauty. So that heere alſo we may tranſlate thoſe words of the Prophet from the outward goods, and apply them to the inward graces of the wicked. *Oh how horrible and ſuddenly are they conſumed? Thou haſt ſet them*, and their graces too, *in ſlippery ground, As a dreame they vaniſh &c.* And as they in the Prophet lament *Tyrus* and *Sidon*, with the like lamentation may wee bewaile the pittifull ruines of the vnſound Chriſtian. *Thou haſt beene in Eden, the garden of God, as one of the faireſt trees thereof, Euery pretious ſtone was in thy garment, the ruby, the topaze, the diamond, &c. But alas alas theſe great ones that were clothed with purple and ſilke. For in one houre are all theſe riches come to deſolation.* Yeſterday flouriſhing like one of the gallant lillies, putting downe *Salomon* in al his glory, and alas to day caſt into the fiery ouen of hel. The many gourds of excellent graces ſprouted vp ſuddenly, and grew mightily, and vnder their ſhadow, ye ſat reioycing: but alas with *Ionas* his ioy. For the worme of a deceitfull hart in one night hath as ſuddenly conſumed them all. So that now ye are worſe then euer before; as *Ionah*, after the periſhing of his gourd, troubled not only with the ſun, but alſo with the Eaſt-wind. The winds of the Diuels temptations ſhall be let looſe more fiercely to inrage the skorching ſunne of thine owne concupiſcenſe, and corruption; free liberty ſhal be giuen to thy formerly reſtrained corruption; and foraſmuch as thou waſt alwaies a ſowe, power of reentrance ſhall be graunted to the impure ſpirit with the company of ſeuen worſe, that as once he did thoſe Gadaren ſwine, he may

Pſal, 73, 19.

Ezek, 28, 13.

Reuel, 18. 16.

Math, 6, 30.

Iona, 4, 6, 7, 8.

may carrie thee headlong into the filthy, and miry ſea of thine owne fleſhlineſſe there to wallow and tumble as before thy cleanſing. God hath threatned, and he will be as good as his word, to ſpue out the luke-warme out of his mouth. Thinke not now that God will bee like thee, that as thou eateſt vp thy vomit, ſo he will his, and ſuffer thee, after thou art once vomited, to come into his ſtomack againe. Nay, becauſe hee ſaw, thou waſt ſuch a dogge that thou wouldſt returne to thy ſinne, which thou hadſt vomited, therefore hath he ſpued thee out for euer; to teach thee by his example in ſpuing thee out, how thou ſhouldſt haue ſpued thy ſin out, namely without a deſire of euer returning to it againe, as the Iſraelites to their forſaken Ægypt. Such Iſraelites, that after their departure from Ægypt, carry yet a diſpoſition of returning, in the wildernes muſt they die, into Gods reſt neuer muſt they enter. O miſerable caſe of the hypocrite, which is ſo deſperate, and irremediable! The fall of the ſandy houſe, ſaith our Sauiour *is great*. Heerein great, becauſe ſo quaſhed in ſhiuers, that it cannot bee reared vp againe, and the curſe of God is ſuch vpon it, beeing fallen that like Iericho, and Ieruſalem it is irreedifiable. *With my whole heart haue I ſought thee*, ſaith *Dauid*, *ſuffer me not to wander from thy commaundements*. Inſinuating thereby, that ſuch as doe not ſeeke God with their whole hearts, that is in ſingleneſſe of heart, vnfainedly, God will ſuffer them to wander in crooked blind waies, and that fearefully, and irreturneable. To the like purpoſe is that in the ſame Pſalm, *Let my heart be vpright in thy ſtatutes, that I may neuer bee* ſhame-

Reuel, 3, 16.

Math, 7, 27.

Ioſh, 6, 26. Pſal, 119, 10.

Pſal. 119.

aſhamed. Thoſe then that are not vpright in heart God owes them a ſhame, and will aſſuredly pay it vnto them. Is it not a ſhame for a man in good trade to prooue bankerupt, and turne begger? will he not be aſhamed to looke any body in the face, that knew him before? ſo ſurely is it with the deceitfull Chriſtian when he is thus fallen away; being now made a miſerable ſpectacle, and as it were a monſter to be pointed at with the finger, that as the true Iſraelite is noted out with a Ioh, 1. 47. *Behold*, for *imitation*, *Behold a true Iſraelite in whom no* Pſal. 52. 7. *guile*, ſo he with a *Behold*, for *deteſtation*, *behold the man that tooke not God for his ſtrength.* What a ſhame this, when it wilbe ſaid, was not this the great profeſſour, the earneſt preacher? and lo now with *Demas* he hath imbraced the preſent world. Did not *Adams* apoſtaſie fill his face with ſhame? Howſoeuer ſometimes this kind of men haue faces of wainſcotte, and foreheades of braſſe, yet their conſcience, I dare ſay, is aſhamed, to ſee God diſcouer their filthy nakednesſe, by taking away their very ſhowes of grace, and bringing their ſecret wickednesſe to light. I conclude then this firſt motiue Luc. 12. 1. 2. with the wordes of our Sauiour whoſe it is. *Take heede of hypocriſie. For there is nothing hidde that ſhall not be reuei'ed, nor couered, that ſhall not bee knowen.* How righteous, ó Lord, is this thy iudgement vpon hypocrites? They *are* not that, they *ſeeme*, and *are thought* to be: Therefore at laſt they ſhall *ſeeme*, and *be thought* to be that, they *are*.

2 Sincerity is the higheſt perfection attainable in this life. That which is wanting in the meaſure of

of obedience, and holineſſe is made vp in the truth, and ſoundneſſe thereof. Therefore *Peter*, beeing asked of the *meaſure* of his loue to Chriſt, *loueſt thou me more then theſe?* anſwereth only concerning the *truth*; being asked of the *quantity*, anſweareth onely concerning the *quality*, *Lord thou knoweſt that I loue thee.* For the quantity, it matters not ſo much with thee: None loues thee ſo much as he ought: but for the ſincere quality, which is all in all with thee, as for that, I appeale to thy ſelfe. Hence it is that wher the ſcripture ſpeaketh of perfection it is to be vnderſtood of ſincerity, in the feeling of imperfection, and in an earneſt deſiring, and aſpiring after perfection. Thoſe that in one place are ſaid to bee perfitte, in another, by way of expoſition, are ſaid to be vpright.

Ioh. 21 15.

1 Chron. 12. 33. afterward verſ. 38.

3. Where ſincerity is, there God both *couers* and *cures* all other infirmities. As hypocriſie drowneth many excellent graces, and cauſeth God to take no notice of them; ſo contrarily ſincerity many groſſe infirmities, and by drawing the eye of God to it ſelfe, cauſeth it to winke at them. How many infirmities ſcaped from the good Prophet *Dauid?* his numbring the people, his counterfeiting madneſſe, his colluſion with *Achiſh*, his raſh anger, and furious ſwearing, and vowing the death of *Nabal*, and his vniuſt dealing with good poore *Mephiboſheth*. Theſe things were ſinnes, yet ſincerity was a veyle vnto them. Becauſe ſincerity was not ſo ſhaken in his other ſinnes as in his murther, and adultery, God that tooke ſome ſpeciall notice of this laſt, would take none at all of the other.

The heart of *Dauid*, ſaith the ſcripture, *was vpright in all thinges ſaue in the matter of Vriah.* When at *Heſekiahs* paſſouer there had been ſome want in ſome of the people their preparation, yet *Hezekiah* charitably preſuming of the ſincerity, and honeſty of their hearte, prayes thus for them, *The good Lord be mercifull to him that prepareth his whole heart to ſeeke the Lord God, though he be not clenſed according to the purification of the ſanctuarie.* Lo how ſincerity preuailed againſt the defect of legall purification, being more powerfull to drawe Gods bleſſing, then the other his curſe. Some of *Aſaes* infirmities hauing been mentioned by the holy Ghoſt, as that the high places were not taken away, yet the concluſion is, *Yet his heart was vpright towards the Lord all his daies.* Lo how all other his infirmities are couered with the mantle of ſincerity. Contrarily in *Iehu*, we may obſerue, how the holy Ghoſt after a large deſcription of many excellent things done by him, doeth at laſt as it were draw a croſſe line, and blot out all ſpoken before with this concluſion; *But Iehu regarded not to walke in the law of the Lord with all his heart.* Lo how all other his graces are buried in the graue of an vnſound heart, Great *vertues*, not ſweetned with ſincerity, are no *ornament* vnto vs: And great *infirmities*, not ſoured with hypocriſie, are no great *deformities*. Thoſe God *acknowledges* not: theſe God *imputes* not.

2. Chron. 30. 18. 19

1. King. 15. 14.

2. King. 10. 31.

4 Neither doth God couer onely, but in time cure alſo ſincerities imperfectiõs; giuing it ſtrength and daily increaſe of grace to preuaile againſt them.

2. Chro. 16. 9. *For the eies of the Lord behold all the earth to ſhew himſelfe*

ſelfe ſtrong with them that are of vpright heart. Howſoeuer they may be weake in themſelues, yet they ſhall feele Gods ſtrength perfiting it ſelfe in their weakneſſe. For as it is in the Pſalme, *with the vpright thou wilt bee vpright*; thou wilt not faile him in his neede. No, *The Lord is neere to them that call vpon him, that call vpon him in truth*, he is neere with the powerfull preſence of his ſpirit, to helpe them in all their needes, to relieue, & ſuccour them againſt all their infirmities, and temptations. Whereupon the Pſalmiſt praies, *Do good ô Lord to them that are true in heart*; yea and aſſures vs out of his owne experience that *God is good to Iſrael*, euen in the middeſt of affliction, and temptation, but to what Iſrael? *to the pure in heart.* And *Paul* promiſeth ſuch as are *ſimple to euill*, that is ſincere-hearted, that they ſhal not alwaies be held captiue vnder their infirmities, but at length Sathan ſhall be trod vnder their feete. It is the wont of the Lord to reward the ſincerity of a little grace with abundance of greater graces. *Nathaniel*, before his coming to Chriſt, could haue no great knowledge, yet being a true Iſraelite, void of guile, Chriſt further inlightens him, giues him the ſight of the true Meſſiah, not only bodily, but ſpirituall, indues him with true faith, and promiſes him ſtill greater matters. Alas the weake and dim knowledge that the poore Eunuch, and Cornelius had in the myſtery of godlineſſe: yet becauſe according to that poore meaſure of knowledge they had, they worſhipped God ſincerely, an Euangeliſt was ſent to the one, and both an Angel, and an Apoſtle to the other, bringing the reward of their ſincerity

Pſal 18.25.

Pſal. 145.18.

Pſal. 125.4.

Pſal 73.1.

Rom. 16.19. 20.

Iohn.1.49.50.

Acts 8.& 10.

ſincerity in their handes, the clearer light of the Goſpell, and a fuller largeſſe of ſpirituall giftes. For as the curſe of God is vpon hypocriſie to decreaſe, and deſtroy a great deale, a great ſtocke of grace, ſo the bleſſing of God is vpon ſincerity to increaſe the little ſtocke, the two mites, the graine of muſterd ſeede of ſincerity. So that as in the outward eſtate, ſo alſo in the inward it is true which the Prophet ſpeaketh of the true child of God. *A little vnto the righteous is better then great riches to the wicked.* For as Gods curſe blowes vpon the great reuenues of wicked men, ſo that they often fall into decay, and are forced, as the Pſalmiſt ſayeth, to come, and borrow euen of the godly man, who is poorer, that is, hath not ſo much, as they, ſo alſo is it in the ſpiritual riches of the hypocrites graces compared with the vpright Chriſtians. Their great giftes they haue proſper not, in the time of their trouble they are glad to borrow as it were of poorer men, to craue comfort, and reliefe of meaner Chriſtians, not ſo richly gifted as themſelues, like as the fooliſh virgins in the parable for all the great blaze of their lampes were faine to begge oyle of the wiſe. Hence it is that the vpright mans little portion of grace is better then the greater ſhare of the hypocrite; becauſe it thriues in his handes, and by his good huſbandry quickly riſes, the ſecret curſe of God, as a moath, eating vp, and waſting the other. Is not a little ſpringe, better then a great pond? yes. For in ſummer, when the great ponde is dried vp, the little ſpring ſtill holds out, and does vs ſeruice. So is it with the graces of ſincerity. Though they are but

Pſal. 37. 16.

Verſ. 21.

Math. 25. 8.

but little as the oyle in the cruſe, and the meale in the barrell of the *Sareptan* widdow, yet they haue ſuch a ſpringe, that as ſhe held out in the famine, when many of better eſtate, in all likelihood, periſhed, ſo when the proude hypocrite that had ten talents, is broken and hath brought his ten talents to none, yet the humble ſincere Chriſtian, that had but two talents, continues ſtill, and hath brought his two to foure, his fiue talents to ten. And whats the reaſon of this increaſe? Euen his ſincerity. *Becauſe thou haſt been faithfull* ſaith our Sauiour, *in a little, I will make thee ruler ouer much.* Surely *Dauid*, as all other Chriſtians, had no great ſtocke to beginne withall: for *the kingdome of heauen*, in the firſt beginnings is but as a *graine of muſterdſeede*: yet, in ſhort ſpace of time, that his little, faithfully imployed, & wiſely husbanded, brought ſo admirable an increaſe, that the poore prentiſe got before the richeſt Merchantes in this kind, euen the teachers themſelues, and the graue ſages, and ancient fathers, that had of a long time *knowne him that was from the beginning*, were of his old acquaintance, and *were in Chriſt long before him.* I the other day a poore puny, a freſhman, *haue* now *got more vnderſtanding, then all my teachers* for all their great reading, yea *then all my auncients*, for all their long experience. But how might this come to paſſe? *Becauſe I kept thy preceptes*, namely in ſincerity. *This I had* ſaith he, namely the grace to remember the name of God in the night, to make his ſtatutes my ſonges in the houſe of my pilgrimage &c. *becauſe I kept thy precepts.*

Luc. 19. 17.

Math. 13.

Iohn. 1. 14.

Rom 16. 7.

Pſal. 119. 99 100.

Pſal. 119. 56.

5 Sincerity as it leſſens ſomething our euill, ſo it amplifies

amplifies and addes to the glory of our good actions, euen ſuch as are but of the lower ſort. There is not the meaneſt action whatſoeuer, which ſinceritie, will not ſet a faire gloze vpon, and procure it that grace in the eyes of God, that in ſome reſpects it ſhall be matchable euen to workes farre greater, in their owne nature. A poore labouring man that liues by his handes hauing beene faithfull in that place, and performing ſincere obedience therin to God, may haue as much comfort on his deathbed, as the beſt miniſter, and magiſtrate, whoſe ſeruice yet is in it ſelfe farre more honorable. Yea if his ſincerity in his calling bee greater then theirs is in theirs, his comfort alſo ſhall be greater. For God regardes not ſo much the matter, as the forme of our obedience, not ſo much the thing that wee do, as the affection wherewith we do it. Where ſincerity is, there, in the meaneſt workes that are, together with them, the heart is giuen to God. And the more a man giues of his hart to God, the more acceptable is his worke. The widdowes mite could weigh but light: but her hart weighed heauy. And ſo her heart being put to her mite gaue it weight aboue the greater, but farre more hartleſſe, largeſſe of the Phariſe. Sincerity is to our workes, as ſpirit is to our bodies, maketh it farre better, then a greater, where there is more fleſh, bnt leſſe ſpirit. O rare and excellent vertue of ſincerity which can make light drammes, and barly cornes as maſſie and ponderous, as the huge talents. Whereas contrarily the want of ſincerity maketh talents as light as feathers. Hypocriſie, ſuch is the filth of it, imba-

ſeth

seth the purest mettals, and turneth very gold, yea pretious stones into rustie iron; Contrarily, sincerity in an excellent kind of *alchymie* turneth iron into gold, and as once our Sauiour water into wine. Hypocrisie causeth the most glorious workes of almes, prayer, preaching, with great indignation to be reiected: sincerity the poorest workes, of keeping sheepe, sweeping the house, &c. with great fauour to be accepted. Sincerity then is all in all. A sincere *Rahab*, is better then an vnsound *Iudas*. As in the naturall body to vse S. *Austens* comparison, the case of the sound finger is safer then of the blindish eye. The finger indeede is but a little small thing, and cannot do such seruice as the eye, it is not of that admirable nimblenesse, and quicknesse, nor cannot guide, and direct the whole body, as the eye doth. And yet it is better to be a finger, and to be sound, then to be an eye, & to be dimme, and darke, ready to fall out of the head. Better in gods familie to be a faithfull doore-keeper, and so to be sure to hold our place, then to be an vnfaithfull steward, and so with him in the Gospell, to bee thrust out, and come to the danger of begging. When we come to die, it is not the greatnesse, or the multitude of those good works which we haue done, but the good disposition of an honest, and sincere heart in the doing of them that must then stand vs in steade. The Psalmist pronounces them blessed that are vpright in their way. Hee maketh no choise of the way, he doth not say, Blessed are they that are vpright in the way of the ministery, or the magistracie, but speaking indifferently of any way

Tutior est in corpore digitus sanus, quam lippiens oculus. Digitus exigua quædam res est, oculus magnifice multum potest, & tamen melius est digitum esse, & sanum esse, quam oculum esse, & pertinebari, lippire & excæcari. In Psal. 130. Luc. 16.

Pſal. 119. 1. way allowable by the word, be it neuer ſo ſimple, or meane, he ſaith bleſſed are the vpright in their way, whatſoeuer it be, be it but to be a drudge in a kitchin, yet he that is vpright in this way is bleſſed, as contrarily he that is not vpright in a fairer, and more glorious way, as the way of *Apoſtleſhyp*, is curſed. God lookes not ſo much to the way, as to thy foote in walking in the way. Let the way be neuer ſo meane yet no diſcomfort, if thou walke in it vprightly: let it be neuer ſo glorious, yet no comfort, if thou walke in it haltingly. Therefore *Eſekiah* being ſtroken with that thūderbolt of the ſentence of death, what was his comfort? Euen this, the conſcience of his ſincerity. *O Lord thou knoweſt I haue walked with an vpright heart.* This was his only refuge. Though thoſe good workes hee had done were in regard of his calling of the higheſt note, the reſtoring of the true worſhip of God, the purging of the defiled temple, and prieſthood: yet he doth not comfort himſelfe with theſe ſo worthy works; O Lord thou knoweſt I haue cleanſed thy ſanctuarie, erected thy worſhip, repaired the decaied wals of Ieruſalem, renued the glory, and beauty of thy *Sion*: no; but without inſtancing in any particulars, he had done, he mentions only the manner of doing, his ſincerity of affection in all his doinges. *I haue walked before thee with a perfect heart.* So how many, and glorious were the workes of *Paul*, his miracles, his preaching, planting of Churches, conuerſion of ſinners, ſuffering of perſecutions. Yet reuiewing his life, what was his chiefeſt comfort? Let vs heare himſelfe ſpeake. *This is our reioycing*, not

Eſa. 38. 3.

2. Cor. 1. 12.

not that we haue caſt out the Diuels, healed the ſicke, clenſed the lepers, by the thunder of my preaching cauſed Sathan to fall downe from heauen like lightning; (no none of all theſe were his comfort:) but, *that in ſimplicitie, and godly pureneſſe we haue had our conuerſation in the world.* Hence it was that the Apoſtles when they returned to Chriſt reioycing in their victorie ouer the Diuell were checked, and bidden to reioyce not in any other thing, then in that which euery ſincere Chriſtian, though neuer ſo meane, and contemptible, may reioyce in as well as they, namely that their names were written in heauen.

Aug. in Pſal. 130. Nō voluit Apoſtolos gaudere ex eo quod poſſent habere, ſed ex eo quod in cœlis eorum ſalutem tenebant. Inde voluit gaudere Apoſtolos vnde gaudes & tu. Quomodo diſtortum lignum ſi diſponas in pauimento æquali non collocatur, non compaginatur nec adiungitur, ſed ſemper agitatur & mutat, non quia inæquale eſt vbi poſuiſti, ſed quia diſtortum eſt quod poſuiſti: ita cor tuum quamdiu diſtortum non poteſt collineare rectitudini dei, & non poteſt in illo collocari, vt careat ira, & ſiat rectum. Aug. in Pſ. 31. Pro. 11. Iohn. 1. 47.

6 The ſpeciall hatred, and antipathie that is in God againſt deceitfulneſſe ſhould be a ſtrong motiue vnto ſincerity. There can be no vnion betwixt God, and the hypocrite, in regard of the great diſſimilitude of diſpoſitions. God is ſingle; And he is double: hauing a heart and a heart, and therefore cannot be as *Dauid*: a man according to Gods heart. The hypocrite is crooked, and God is ſtraight: And how will you compact together, and make euen ſtraight and crooked? How can there be friendſhip betwixt them that are euery way of contrary diſpoſitions? But where there is likeneſſe of manners there eaſily will hearts be glued, and riveted together. Now the vpright in heart are according to Gods owne heart, and therfore, as *Salomon* ſaies, *they are his delight.* The Lord ſo loueth the truth in the inward partes, that hee himſelfe with his owne mouth will commend, yea and admire the true Iſraelite. *Behold a true Iſraelite,* ſaid

said our Lord of *Nathaniel.* Though sincerity lurke with *Saul*, and care not for being beheld, yet God bringes it forth to light, and biddes others behold it. So true is that of the Apostle, that the true Iewes *praise is of God.* Was it thought such a matter for *Achilles* to haue the Poet *Homer* describer of his vertues? O the glory then of the sincere Christian that shall haue God himselfe the trumpetter of his praises? But he loathes, and abhorres the hypocrite, euen as the stomacke doth lukewarme water, hee distates him as much as he doth the grosse and open offendours. Therefore it is that he yoakes them with such in their punishment. *Do good ô Lord to the true in heart. But these that turne aside by their crooked waies, them* (that is hipocrites) *the Lord shal lead away with the workers of iniquity*; yea and reprocheth them with their name, when hee inflictes the punishment, *Depart ye workers of iniquity.* Therefore it is also, that when he would threaten a man a grieuous punishment indeed, he saies hee will *giue him his portion with hypocrites.* And indeede the hypocrites punishment must needes bee very grieuous, since he must be spewed out of Gods mouth. Now the basest places that are, we thinke good enough to cast vp our gorge in. So odious is the lukewarme hypocrite in the eyes of God, that in some regards he can better away with the starke cold Atheist, and openly prophane, and scandalous Epicure, as who would not rather haue an open, then a secret, and friend-like enemie. Chrysostome saies well, that she is a worse woman that in hypocrisie blurres her face with teares, that shee might bee iudged

Reuel. 3. 16. *Magis culpa digna est quæ ad ostentationẽ et laudẽ lachrymas fundit quã quæ corporalis studio pulchritudinis coloratur fucis, stibioq; depingitur. hom. 6. in Math.*

iudged an humbled penitentiary, then ſhe that beautifies it with painted colours, that ſhe might be reputed a faire and louely creature. And in the ſame proportion of reaſon wee may ſay that God more hateth the popiſh phariſaicall pininge of the body by counterfeit faſting, then the Epicuriſh pampering of the body with gluttony, and bellicheare. So out of conceit is God with hypocriſie. And this he ſhewes moſt apparantly, in that hee will not indure he ſhould come neere him in any ſeruice, or ſacrifice of prayer, or praiſe. For his ſharpe noſe eaſily diſcerneth, and is offended with the ſtinking breath of his rotten lunges, though his wordes be neuer ſo ſented, and perfumed with ſhewes of holineſſe.

7 And as in other regardes God thinkes him vnfit to come neere him, ſo ſpecially in the function of the miniſtery. Some ſuch indeede haue come neere him, as *Iudas* among the Apoſtles. But often hath he caſt them out with reproch, as vnſauory ſalt into the dunghill. Whatſoeuer their other ſufficiences, and inablements may bee, yet their want of a ſound heart makes God hold them vnworthy of this honorable calling. For this is the ſpeciall thing *required of the diſpoſers of Gods ſecretes, that euery man bee found faithfull.* Therefore when *Simon Magus* would haue been medling heere, *Simon Peter* thruſt him away, & told him plainly, *thou haſt no part, or fellowſhip in this miniſtration.* And marke the reaſon, why; *for thine heart is not right in the ſight of God.* But though all, with this *Simon*, are not thus kept out, yet God ſhewes his diſlike of

1. Cor. 4. 2.

Act. 8. 21.

them ſome other waies, either caſhiering them with great diſgrace, or elſe making both them, and their miniſtery vile, & contemptible. For the Lord
Leuit 10. 3. *will be ſanctified in them that come neere him*, if not in the *ſincerity* of their *ſanctification*, yet certainely in the *ſeuerity* of their *condemnation*.

8 And as the hypocrite is thus vnfitte for God, ſo alſo for all good men, to haue any thing to doe with; ſuch blemiſhes are they, and indeed the very
Act 16. 15. *botches* of any Chriſtian ſociety. *Lydia* deſired *Paul* and *Silas* vpon no other condition to enter into her houſe, then this, if they had iudged her faithfull. And *Dauid*, hauing prayed for the ſweet com-
Pſ. 119 79 80. pany, and communion of the godly, *Let ſuch as feare thee turne vnto me, and ſuch as know thy teſtimonies*, immediately addeth another praier, *Let my heart be vpright in thy ſtatutes, that I may neuer bee aſhamed*. Inſinuating thereby that hee ſhould be vnfit for the company of Gods children, vnleſſe his heart were vpright. As therefore in the former ſpeach he praied for the company of the godly, ſo in the latter for that which might make him meete for their company, ſo that he might hold out in that bleſſed fellowſhip, without being aſhamed, when in the end for want of ſincerity he ſhould bee ſhaken off by his cõpanions. And again the ſame Prophet deſcribing what kind of Court he would haue whē he came to the kingdom, baniſheth from it the deceitful perſon, & maketh choiſe only of the faithfull.
Pſ. 101. 6. 7. *Mine eies ſhall be to the faithfull of the land, that they may dwell with me. Hee that walketh in a perfect way he ſhall ſerue mee. There ſhall no deceitfull perſon dwell within my houſe.*

6. Againe

9 Againe hypocriſie is ſo loathed by God, that he grudget it the leaſt ſucceſſe in any thing it goeth about. *Iakobs* ſonnes hauing trecherouſly ſold their brother would yet couer their ſinne, as with a lie, ſo with a feined, hypocriticall conſolation of their mournefull old father. But with all their wordes could not they in the leaſt ſort cheere him vppe. They were but *miſerable* comforters, becauſe *feyned*. Hence it is that the bleſſing of God is not ſo vſuall, nor ſo large vpon the labours of hypocrites, though neuer ſo well qualifiſed, as of ſincere preachers though otherwiſe of meaner giftes. *If thou wilt turn vnto me thou ſhalt conuert*, ſaid God to *Ieremy* And this is giuen as the reaſon of Iohn the Baptists ſo great ſucceſſe in conuerſion of ſoules, becauſe he ſhold haue the ſound, & powerfull ſpirit of *Elias*. *He ſhall conuert*, ſaith the Angell to *Zecharie, many of the children of Iſrael to their Lord God*. Why ſo? *For he ſhall go before him, not in the ſpirit of hypocriſie, but in the ſpirit & power of Elias*. So where the good hand of God is noted in the ſucceſſe of *Eſraes* iourny, this reaſon is giuen therof, euen *Eſraes* faithfull, and honeſt heart to Godward. *He came to Ieruſalem according to the good hand of his God that was vpon him. For Eſra had prepared his hart to ſeeke the law of the Lord, and to doe it &c.*

Gen. 37. 35.

Ier. 15. 19.
Luc. 1. 16.

Iſai. 7. 9. 10.

10. Well, but this ſometimes befals ſincerity for it further triall to be denyed ſucceſſe. God forbid yet that any one ſhould be iudged an hypocrite for want of ſucceſſe. This would argue want of charity & iudgment? but lo ſee the miſery of an hypocrite in the want of ſucceſſe, and the happines of the ſincere profeſſor in the ſame caſe. For the one hath com-

fort in the conſcience of his ſincerity: the other is vexed, and tormented with the guilt of his vnſoundnes, and taketh this puniſhment, as a iuſt rebuke thereof. The vnſound miniſter let his paines be neuer ſo great, his preaching neuer ſo profitable, yet, if it take not, hath iuſt cauſe to lay the blame not vp his hearers, but himſelfe. For well may hee thinke with himſelfe. How ſhould I looke that god ſhould grace words comming from a corrupt, and impure heart with the attendance of his holy ſpirit? But ſuch miniſters, as in the want of ſucceſſe, are priuy to themſelues of their owne ſincerity, they may ſay with *Paul*, 2. *Corinthians* 3.4.5. *If our Goſpell bee hid, it is hid to them that periſh.* Why ſo? *For we preach not our ſelues, but Chriſt Ieſus the Lord, and our ſelues your ſeruants for Ieſus ſake.* Marke how the Apoſtle alleageth his ſincerity in the diſcharge of his miniſtery as a reaſon of comfort, when it preuailed not; aſſuring himſelfe vpon this ground that the fault was in the hearers themſelues, and not in him, or in his preaching. The hypocrites ſucceſſe then is either none at all, or comfortleſſe, and ſo as good as none. For all the ioy of his ſucceſſe is daſhed with the conſcience of his own hypocriſy. Whereas the ſincere Chriſtian as he is vnder the promiſe of ſucceſſe, and ſo often hath it: ſo when for iuſt cauſes God ſees it not fitto accompliſh this his promiſe, being onely conditionall, yet then hath he more comfort in his *ſucceſſeleſſe ſincerity*, then the hypocrite for his life can haue in his moſt *ſucceſſefull* and *happieſt hypocriſie*. Yea the ſincere Chriſtian being a beholder of his ſucceſſe oftens carries away al the comfort thereof

thereof, when the miserable hypocrite himselfe is left drye and destitute. The successe of a good work done in sincerity is specially comfortable to the worker himselfe, aboue that it is to others. Contrarily, that comfort which is in the successe of an hypocriticall good worke is wholly others, the workeman himself hath not the least iot. Hence S. *Paul* though the false Apostles were his aduersaries, and preached of enuy to vexe him, and thought little of prouiding matter of comfort for him, yet he reioyced in their preaching, and the fruit thereof. Whereas yet they themselues, preaching onely of vaineglory and contention, could not haue the least comfort thereby. Phil, 1, 18.

11. Lastly; In all dangers, trialls, temptations, *sincerity* maketh vs valiant and couragious, begetting in vs the true manly, generous and heroicall spirits, euen that *Lion-like* boldnes spokē of in the *Prouerbs*. It is not put out of countenance with the false accusations of slanderous tongues. It throweth them off as *Paul* did the viper vnhurt, yea in a holie skorning, it laugheth at them; as the wild asse in *Iob* doth at the horse and the rider. No no. The brest-plate of righteousnes, the brazen wall of a good conscience feareth no such arrows. It saith with *Paul*, *I passe not for mans iudgement. Though mine aduersary should write a booke against me, would I not take it vpon my shoulder and bind it as a crowne vnto mee?* saith *Iob*. Yea further saith that holy man, *I will tell him the number of my goings*, I will acquaint him with my whole life, & let him picke what hee can thereout, so little doe I know by my selfe: O the *confidence* of *sincerity*: yea yet further, *I will come vnto him*, not as a guilty trem- Prou. 28, 1. 1. Cor, 4, 3. Iob, 31. 35, 39.

bling slaue, but *as a prince*, that being strongly guarded both with armed men and his subiects loue; and imboldened with the might, & right of his own power, walkes securely, and without feare. O the noble spirits of sincerity! And indeed euery true Christian, being a spirituall Prince, hath the spirits of the best Prince, as hauing that Princely priuiledge of a dubble guard, the guard of the Angels without, & of a good conscience within, the peace wherof, as the Apostle speaketh, is in stead of a *guard* against aduersary power. Shall now such a Prince, so guarded, regard the enmity of any? feare threatenings of any, though neuer so mighty? No. Well may others fear him, as *Herod* and *Saul* proud tyrants did, the one *Iohn*, his poore minister, *knowing* saith the Scripture, *he was a iust man and holy*, the other *Dauid*, his poore subiect for the same cause: but hee feares none but God; neither yet him slauishly. *God hath not giuen vs th spirit of feare, but of power and loue, & of a sound mind*, saith the Apostle; opposing the spirit of feare to the spirit of soundnesse and sincerity. And indeed as there is nothing more *bold* then a sound conscience: so nothing more *base*, or sooner abashed, then an vnsound conscience, destitute of this sincerity: *Eliah* in his rags had the heart to go meete *Ahab* in his robes, and *Dauid* in the middest of all his reproches had the face to professe the name of God before Kings and Princes, without euer being blanked at their presence. For, let a man bee neuer so much dejected, this sincerity will reuiue, and refresh his spirit, and put new life into him. Contrarily *Peter*, when he rushed, in the presumption of his deceitfull

Phil, 4, 8. εφρουρησει.

Mark, 6, 20. 1. Sam. 18, 14. 15. 2, Tim, 1. 7.

Psalm, 119.

hart

heart, into danger, without this ſenſe and fortification, how daſtardly a coward ſhewed hee himſelfe? See how ſmall a thing danted him; euen the words of a poore ſillie wench. Who yet afterward, cloathed with this armour, was ſo ſtout, and manly, that not the high Prieſt himſelfe, nor all his priſons, nor puniſhments whatſoeuer, could any thing appall him; ſo in the afflictions ſent by God, ô the releefe that then ſincerity yeelds within, when all other things faile vs! This cauſeth vs to lift vp our heads with ioy; when others are at their very wits end for feare. The hypocrite in peace, and ſecurity may ſeeme ſtrong and valorous; but let God by ſome affliction dragge him out as it were by the eares from his lurking hole, and conuent him before his tribunall, and thou ſhalt not ſee any thing more abiect or hartleſſe. Then is that of the Prophet verified, *The ſinners in Sion are afraid, a feare is come among the hypocrites. Who among vs ſhall dwell with the deuouring fire? who among vs ſhall dwell with the euerlaſting burnings?* But the ſincere heart euen in this caſe holds out confident, and comfortable. When Chriſt ſeemed to ſet himſelfe againſt *Peter*, and to call the truth of his profeſſion into queſtion, with that threefold pinching demand, *Simon loueſt thou me? Peters* faithfull heart ſtill held it owne, and ouercame in that wreſtling, *Lord thou knoweſt I loue thee.* O the boldneſſe of ſincerity, that dares make God the *Iudge*, when hee makes himſelfe the *accuſer*! When *Iob* had againſt him not onely the diuell his enemy, puſhing at him with his poyſoned weapons, but euen his owne friends, ſcurging him with their tungs,

Eſa. 33. 14.

Ioh. 21. 15. 16.

yea his owne wife a thorne pricking him in the eye, yea his owne God, miſerably laſhing his naked ſoule with ſcorpions, what was it that releeued him againſt all theſe, but the remembrance of his owne vprightneſſe in the courſe of his life by paſt? And therefore he ſaid, *Vntill I dye I will neuer take away my innocency from my ſelfe. My heart ſhall not reproue mee for my dates.* Who now would want ſuch a companion, ſuch a friend as ſincerity is, and that ſtickes ſo cloſe vnto vs, and yeeldeth ſuch ſweet comfort, euen in our ſoreſt trials, and hardeſt ſtreights?

Iob, 27, 5, 6.

Meanes to get ſincerity.

Here then happily ſome, feeling the want of this ſo neceſſary a grace, will inquire concerning the *Meanes* to attaine thereto.

The *firſt meanes* is for a man alwaies to poſſeſſe his heart with the apprehenſion of Gods preſence, and ſo to keepe it in his feare continually, *to walke* as *Enoch* did, *with God*, as being in his eye, and with *Moſes* ſeeing him that is inuiſible. *Walke before me*, ſaith God to *Abraham, and be vpright*. Firſt, *Walke before me*; ſet thy ſelfe in my preſence, behold my all ſeeing eye, that ſeeth in the darke, euen in the darkeſt corners of the heart, and then *bee vpright*. This apprehenſion of Gods preſence will quaſh, & cruſh euen the very firſt riſings of hypocriticall thoughts. What? God ſees me, and ſhall I dare to dallie with him? If but a man, nay if but a child could looke into my heart, I durſt not deale dubbelie, and deceitfully. How then may I dare to do ſo, when the God of heauen is preſent, and beholds me? Hypocriſie ariſeth from the ſecret Atheiſme of the heart, whereby he ſaith. Tuſh none ſeeth. And in this regard *Ananias*

Gen, 5. Heb, 11. Gen, 17, 1.

Acts 5, 9.

nanias and *Saphira*, a paire of noble hypocrites are ſaid to *tempt God* in their hypocriſie, that is to make triall of him, whether he were preſent euery where or no, and ſo knowing all things were able to reueale their hypocriſie. And for the ſame cauſe did *Peter* tell them, that they lied *not to men*, *but to the holie ghoſt*, becauſe they thought they were out of Gods hearing, and onely *Peter*, and they with him, heard them. Therefore the Church in the Pſalmes ſheweth how they were kept in their ſincerity, from dealing falſly in their couenant with God; becauſe they remembred that God would ſearch it, as beeing the ſearcher of the heart. And S. *Paul* notably ioynes theſe two together, *Wee make not merchandiſe of the word of God*, We play not the huckſters with it: *but as of ſincerity, as of God in the ſight of God ſpeak wee in Chriſt*. It is impoſſible for a man to ſpeak as in Gods preſence, and not to ſpeake ſincerely.

Pſalm, 44.

2, Cor, 2, 17.

A ſecond meanes is diligently to reuiew all our workes of obedience, as one God did his of creation and to obſerue the peace and comfort of conſcience which we finde, when we do good things with good hearts, as on the contrary the trouble and diſquiet of mind, when we do otherwiſe. And withall, when we take our ſelues thus tardie, in a holy indignation to take reuenge of our ſelues, iudging and condemning our ſelues before the Lord. The very thinking of the after-reckonings we muſt come to, when wee haue done our worke, will make vs take heede how we do it. For who is there that vſeth for all his actions, at the daies end to call himſelfe to a ſeuere examination, as the hard Maſter doth his ſeruants, that muſt

muſt not needes, in the very middeſt of his actions reaſon thus with himſelfe? Anon all this which now I doe, muſt very narrowly be looked ouer, if it be not done faithfully and ſincerely, I ſhall ſmart for it then; O the wrings and ſecret pinches which mine owne guilty heart will giue mee; yea the laſhes which by mine owne couenant, I am tied to giue my ſelfe, in caſe my worke bee found blurred with hypocriſie? It ſtands me in hand therefore to looke to it, that though my worke by reaſon of my weake skill, be but meane, yet it may be cleane, though it be not fine, yet it may not be foule, being ſoyled, and ſlubbered with the ſlurre of a rotten heart.

A third meanes is true humiliation of ſpirit. For where this is, there muſt needes be the deniall of our And where there is true deniall of our ſelues, there is not hypocriſie; which teſtifieth a man euen in ſeeking God to ſeeke himſelfe, and in preaching Chriſt to preach himſelfe. And therefore the Apoſtle oppoſing his owne ſincere, to others deceitfull preaching, ſaith, *We preach not our ſelues, but the Lord Ieſus.* This is the ground of all vnſoundnes in religion, this want of humbling and denying our ſelues. For hence it comes to paſſe, that wee are ſo caried and ſwaied, euen in our beſt actions, with the reſpects of our owne praiſe, and profit. Therefore S. *Luke* notes that the wiſe builder, that is the ſincere Chriſtian, *digges deepe*, namely in a deepe humiliation of his owne ſoule, whereas thee fooliſh builder, that is the hypocrite; *builds without a foundation*, that is, enters vpon the profeſſion of religion without euer being truely humbled, and caſt dowue for his ſinnes. And

Luk. 6. 48.

hence

hence the building comes to bee vnſound, becauſe vnfounded. That the heart then may ſtand vpright before God, it muſt firſt as it were make it ſelfe crooked in ſtooping and bowing it ſelfe vnder his mightie hand in the exerciſes of humiliation. That the heart may be whole, it muſt firſt bee rent and broken. Corrupt and impure gold cannot be defecated and rid of the droſſe, till it be molten, and diſſolued. Vnſound bodies full of vitious humors cannot come to any good eſtate, till they be well emptied by purgation. Crooked things cannot be made ſtrait without the wringing of the hand. Humiliation is that which melts vs, purges vs, wrings vs, and ſo makes vs of droſſie pure, of foggie ſound, of crooked ſtraight Chriſtians. Doeſt thou then deſire to bee a ſincere Chriſtian indeede, a true diſciple of Ieſus Chriſt, to be freed of all vnſound mixtures? thou muſt firſt be broken and battered in peeces, by the humbling hand of God; thou muſt remember thy Maſters rule, *Iany man will bee my diſciple, let him denie himſelfe.*

Non eſt cor integrum niſi ſæpe ſciſſum.

Laſtly; ſincerity being oppoſed to mixture, as the notation of the word teacheth, that which cleanſeth our hearts from the defilement of ſuch mixtures, muſt needes make vs ſincere. Now it is faith which purgeth, and purifieth the heart. Faith then apprehending the ſincerity of Gods loue in Chriſts death to vs, and beholding there how Chriſt gaue his hart to be pierced for vs, cannot but make vs returne the like ſincerity of heart and affection to God. *Thy louing kindnes*, ſaith *Dauid*, *is euer before mee*, namelie by the apprehenſion of my faith, *therefore haue I walked*

Sinterum, ſine cera. Donat.

Acts, 15.

Pſalm, 26, 3.

walked in thy truth. So *Paul* ſheweth that it was this loue of Chriſt towards him, which by his faith hee apprehended, and applied to himſelfe, that made him deale ſo ſincerely, and ſeeke onely Gods glory, euen then, when to the world, he might ſeeme to be madde of pride, and vaineglory in preferring himſelfe before the falſe Apoſtles. *Whether we be madde* ſaith hee, *we are madde to God.* That is, when I thus commend my ſelfe, and boaſt of mine owne miniſtery againſt others, and in ſo doing ſeeme madde to you, yet then I reſpect not my ſelfe in ſo doing, but onely God and his glory; *or whether wee are in our right mind*, that is, vſe ſuch courſes as to you ſeeme wiſer, *we are it to you.* Wee doe it faithfully for your good. Now marke what it was which made him to doe ſo. *For the loue of Chriſt conſtraineth vs, becauſe we thus iudge, that if one be dead for al, then were al dead. And he died for all, that they which liue ſhould not henceforth liue to themſelues, but to him that died for them.*

2, Cor, 5. 13. 14 opened.

CHAP.

Chap. XXXI.

The anſwering of the obiection which the deceitfull heart of man might gather out of the former doctrine of the heartes deceitfulneſſe.

Verſ. 10. *I the Lord ſearch &c.*

THis verſe dependeth vpon the former, as a ſecret preuention of an obiection which vpon occaſion of the former doctrine of the heartes deceitfulneſſe the wicked Iewes might make againſt the Prophets threatnings, in this manner. If the heart be ſo immeaſureable, and vnſearchably deceitfull, that none can know it, then we truſt to do well enough, for all the inward wickedneſſe, and hypocriſie of our heartes. For if none do know it, then none can puniſh it. The Lordes anſwere is, as if he ſhould more largely thus haue ſpoken. Nay ſoft a while, you runne to faſt. The heart cannot be knowne of any creature, but I the Lord, the creatour, haue a priuiledge aboue all creatures, throughly, and perfectly to know the inmoſt corners of your heartes. And therefore neuer thinke that the cloſeneſſe, and ſecrecy of your corruption ſhall free you from puniſhment; for my knowledge of your hearts is not an idle, and vaine knowledge, but therefore doe I know them, that, thereafter as I ſhall ſee their inward ſoundneſſe, or falſeneſſe, ſo I may diſpenſe my rewardes, and puniſhments accordingly. This is the cohærence.

The

The ſence. *Search, and try.*] That is, moſt exactly know. A metonymie of the efficient. For by ſearching, & trying perfect knowledge is attained. And withall an *anthropopathy*, that is a manner of ſpeach, whereby God, for our better vnderſtanding, is made affected like man. For God needes not any ſearching, to come to the knowledge of any thing, as mens ignorance doth: But becauſe mens knowlegde is beſt there, where the greateſt triall, and ſearch hath beene made, therefore vnder this phraſe it pleaſeth the Lord to ſignifie his full, and abſolute knowledge. *Heartes, and reines.*] That is, both thoughtes, and affections, the raines being the ſeate of the ſtrongeſt affection, namely that which is for generation. So *Pro.* 23. 15. 16. *My ſonne if thou be wiſe, my heart ſhall reioyce, and my reines ſhall leape for ioy.*

To giue.] Either reward or puniſhment. *According to his waies.* Sometimes the word way is taken more ſpecially for ſome ſpeciall courſe in the cariage of ſome particular action; as *Num.* 22. 33. *Iud.* 4. 9. More commonly, for the generall courſe, and cariage of our whole lifes, as *Pſal.* 119. 1. *Math.* 10. 5. So here. *According to the fruite of his workes.* If his workes be good fruite, then reward, if euill, then puniſhment. In the wordes thus opened I conſider two pointes. 1. Gods *knowledge* of our heartes, which is ſet forth by the *exactneſſe* thereof, both in regard of the *manner*, in the wordes *ſearch* and *try*, and in regard of the *matter*, *Hearts & reines.* 2. The *end* of his knowledge, *That I may giue &c.*

Num. 22. 33.
Iudg. 4. 9
Math. 10. 5.

To beginne with the firſt. It is the conſtant doctrine

ctrine of the ſcriptures euery where that it is proper to God alone of himſelfe, *throughly*, and *exactly* to knowe the ſecretes of the heartes of men. And therefore denying this knowledge to all others in the former verſe, *Who can know it?* here he chalengeth it to himſelfe, I the Lord know it. But I ſay, 1. *Of himſelfe.* Becauſe by reuelation from him, others may know. As Chriſtes humanity *Ioh.* 2 24. *But Ieſus did not commit himſelfe to them. For he knew them all. And had no neede that any ſhould teſtifie of man. For hee knew what was in man.* So alſo the Prophets. As 1. *Sam.* 9. 19. *I will tell thee* (ſaith *Samuel* to *Saul*) *all that is in thy heart.* No maruaile, when God had told him before. Thus *Eliſha* ſaw the hollow, and hypocriticall heart of *Gehezi*, (*Went not mine heart with thee in the way*) and *Peter* of *Ananias*, and *Zapphira*. So in the primitiue Church there were ſuch as had the *ſpirit of diſcerning*. But that phraſe of the *ſpirit* of diſcerning ſheweth that they diſcerned not mens hearts of themſelues, but by a ſpeciall worke of Gods ſpirit diſcouering them to their eyes, and that vnleſſe they had plowed with Gods heyfer, they could neuer haue found out the ſo ſecret myſteries of deceitfull heartes. 2. I ſay that God only knoweth the heart *exactly and certainely*. Becauſe man, and Angels may know it *coniecturally*, and by way of gheſſing. *Pro.* 20. 5. *Counſell in the heart of man is like deepe water but a man of vnderſtanding will draw it out.* Here euen naturall wiſedome is compared to a bucket, which is able, being let downe into the deepeſt well, to bring vp the waters thereof. So though the heart of many men be full

Ioh 2. 24.

1. Sam. 9. 19.

1. Kings 5. Acts. 5.

1. Cor. 12. 9.

Pro. 20. 5.

of

of deepe deceit, and can cunningly couch naughtineſſe, yet a wiſe man by obſeruation of their countenance, geſtures, ſpeeches, and ſuch like outward ſignes will go neere to diſcouer them. And therefore *Salomon* afterward in this capter, *verſ.* 26. hauing ſaid that *a wiſe King ſcattereth the wicked, and cauſeth the wheele to turne ouer them*, becauſe it might be ſaid, how can he do ſo, ſince wicked men haue ſo many couers for their wickednes to hide it from the eyes of the world? he addeth, as anſwering this obiection, *The ſoule of man is the light of the Lord, and it ſearcheth all the bowels of the belly.* So ſharpe is the noſe euen of naturall ſagacity that it is able to ſmell out, and ferret out wickedneſſe, euen when it lurkes in her ſecreteſt holes, vſing thoſe meanes I ſpake of, of diligent obſeruation, inquiſition, of comparing, and laying ſpeeches, and actions together, and ſuch like. But now Gods eye needes no ſuch ſpectacles to looke into theſe blind corners of the heart. For hee hath a fiery, and flaming eye, which is both the *organe*, and the *meane* of ſeeing, miniſtring light to it ſelfe, to diſcerne all thinges. Whence it is, that, as the Pſalmiſt excellently ſaith, he knoweth our thoughtes, *a farre off*, long before there go any outward ſignes in the face to bewray them. According to that which the Lord ſpeaketh of himſelfe concerning his knowledge of the Iſraelites heartes, *I know his thoughts euen now, what hee will doe, before I bring him into the land which I ſware.* Whereas the wiſeſt men know them onely when they are neere at hand, when they are ready to breake out at our faces, eyes, mouthes. So that in this

Pro. 20. 26. 27

Solus Deus ſolã neſcit ignorantiã. Et totus videt, & totũ, quia minimè fallitur, quia minimè claudr, quia extra ſe lumen nõ quærit vt videat. Ipſe enim eſt qui videt, & vnde videt. Bern.

Pſal. 139. 2.

Deut. 31. 21.

this regard wee may iuſtly vſe that of the Prophet, Am I God neere hand only, & not alſo a farre off. Yes Lord thou muſt needes bee a God a farre off, who knoweſt our thoughtes ſo farre off, euen before we know them our ſelues, yea before euer we had any being our ſelues. Whereas we pore-blind creatures cannot ſee the heart, vnleſſe we may pore vpon it, hauing it laid neere our eyes in outward ſignes; and yet neither then can we ſee it otherwiſe then the man in the Goſpell ſaw men walking as trees. Thou ſeeſt the deceits of the heart, with an vnerring and vndeceiuing eye. We with an vncertaine, and erroneous. As our heart is deceitfull, ſo our eye alſo in ſeeing, and iudging of the deceitfulneſſe thereof, ſo that it cannot, when it is at the cleereſt, giue any infallible, definitiue ſentence concerning any mans heart, but only probable, by way of diuining. But in this coniecturall knowledge the angels ſpecially excell, by reaſon their eies pierce deeper then ours, euen to the ſight of the inward partes of our bodies, as well as of our outward, thogh yet in the outward they are able to ſee far more, then we. Hence *Dauid* for his wiſedome in finding out of ſecrets cõpared to an angell of God, by the woman of *Tekoa*. The Diuell therefore may be able to giue a ſhrewd geſſe at our thoughtes, the rather for that he himſelf often ſuggeſteth thoghts vnto vs, & hath liberty giuen him to come, though not into the priuy chamber, of the ſoule, yet into the outward chmaber, the fantie, & to work vpon thoſe phantaſms, which ther he finds. Neuertheles he cannot directly, and certainly ſet downe what

Ier. 23. 23.

2. Sam. 14. 20.

our owne ſecret thoughtes be, but ſtill this doctrin remaineth true, onely God of himſelfe, exactly knowes the ſecrets of the heart. There is indeede a great mingle mangle, and confuſion of thoughts, euen as there is of droſſe, and good metall in ſiluer and gold, which lie ſo confuſed together, that to the eye of man the droſſe is not diſcernible. But when they are in the furnace, and fining potte, then we may ſee them both diſtinctly. That which is the furnace to the gold, the fining pot to the ſiluer, the ſame, ſaith *Salomon*, is the Lordes flaming eie to the heart of man; euen in the middeſt of the greateſt ſhuffles, and confuſions, it is a notable diſtinguiſher, cleerely diſcerning the bad from the good, the baggage, and refuſe from that which is good and fine, though they be neuer ſo troubleſomely jumbled together. And no marueill; for euen *hell*, (a place farre deeper, then the heart farre vaſter, and wider, being of ſo infinite receit, that able to hold all the damned ſoules and bodies, *Eſay.* 30. 33.) *and deſtruction*, (the infinite paines of this hell) which (as the Prophet ſpeaketh of heauens ioyes) eye hath not ſeene, eare hath not heard, nor the hart of man once able to apprehend the thouſand part of them) *are open to the eyes of the Lord, how much more then the heartes of the children of men.* And hereof the ſcriptures giue a double reaſon.

Pro. 17. 3.

Pro. 15. 11.

Iſay. 30. 33.

1 Gods omnipreſence. If a man could be in any place where God were not, hee might eſcape the light of his eye. But, *can any man* (ſaith the Lord) *hide him ſelfe in ſecret places that I ſhall not ſee him. Doe*

Ier. 23. 24.

not

not I fill heauen and earth. This reaſon *Dauid* perſueth notably *Pſal.* 139. throughout.

2 Gods forming of the heart. He that made the eye ſhall not he ſee? the eare, ſhall not hee heare? the heart ſhall not he vnderſtand? Artificers know the nature, and properties of their workes: And ſhall God onely be ignorant of his workmanſhip? This reaſon alſo *Dauid* vrgeth in the ſame Pſalme, verſ. 12. 13. *The darkeneſſe hideth me not from thee. For thou haſt poſſeſſed my reines, thou haſt couered mee in my mothers wombe.* Pſ. 139. 12. 13.

To theſe 2. reaſons I adde a 3. namely that God is the preſeruer, and vpholder of the heart. *Act.* 17. *In him we liue, moone, and haue our beeing.* Which is to bee vnderſtood as well of the motions of the mind in thoughtes and deſires, as of the body. The mind is borne vp by God, euen in the act of thinking, farre otherwiſe then the earth beareth vs in walking. Therefore it cannot bee but God muſt needes perceiue the motions of our mindes, euen as the ſenſeleſſe earth, if it had ſenſe, muſt needes perceiue the motions of our bodies. Act. 17. 28.

The vſe, 1. This ſerueth to aſſure our faith, that the ſcripture is the word of God. For it is proper onely to God to know the ſecretes of our heartes. But the the ſcriptures doe notably lay open the cloſe corruptions of our heartes vnto vs, inſomuch as we muſt needes be forced with the vnbeleeuing idiot to fall downe on our faces, and to ſay, *verily God is here*, it is he that ſpeaketh. And as the woman of *Samaria*, when ſhe heard Chriſt diſcouer her ſecret adultery, then ſhe gaue ouer wrangling,

and went to her neighbours, ſaying *Come and ſee a man, that hath told me all that euer I haue done, is not hee the Meſſiah?* ſo wee, ſeing our hearts ſo liuely deciphered vnto vs in the ſcriptures, may in like ſort cry out one to another, come, and ſee a booke, that tels vs all that is in our heartes. Muſt not this needs be his booke who only knoweth the heart? Beſides that as the ſcriptures do detect our thoughts in generall, ſo ſome particular mens in ſpeciall. As, what was *Hamans* proude thought, when the King asked him what ſhould bee done to the man hee would honour, what was *Micals* deſpightfull thought, when ſhe ſawe her husband dancing, what was *Sauls* murtherous thought, when *Dauid* played on the harpe before him, what was *Felix* couetous thought when he talked priuately with *Paul*, what was the *Phariſees* detracting thought, when the woman wiped our *Sauiours* feete at the table. Theſe perſons had ſo much wit as to keepe their owne counſell, and in many of them ſhame muſt needes be of force to keepe them from blabbing their own ſecrets, and vncouering their owne filthy nakednesſe. How then is it poſſible for vs to imagine how the writers of thoſe hiſtories ſhould come to the knowledge of ſuch ſecret, otherwiſe, then by the reuelation of the ſpirit of God?

Eſter. 6. 6.

2 This muſt teach vs in confeſſion of our ſinnes not to conceale any thing, but to poure out our ſoules like water, for God hath a darting, and piercing eye that ſees the very bottome of our heartes. This vſe *Ioſhua* made of this doctrine to *Achan*, when God by lot had detected him, *My ſonne giue glory*

Ioſh. 7. 19.

glory vnto God, namely the glorie of his omniscience, thou seest already the depth of his knowledge is greater then the depth of thine owne deceitfull heart, confesse thy sinne therefore vnto God, euen the whole circumstance of the matter. A malefactor would not conceale any thing from the iudge, if he were certaine the iudge knew all. And in truth when wee goe about to hide any thing, wee *rather hide God from our selues, then our selues from God*, we put out our owne eies, not Gods.

Iosh. 7. 19.

Et tibi quidem Domine, cuius oculis nuda est abyssus humanae conscientiae, quid occultum esset in me, etiam nolenti confiteri? Te enim mihi absconderem, non me tibi. Aug. conf. 10. 2.

III. This must cause vs to bee sincere and constant in all the duties of godlinesse. 1. *Thes.* 2. 3. 4. *We handled not the word of God deceitfully, wee speake not as they that please men, but God which trieth the hearts.* So the Church Psal. 44. 18. 19. 20. 21. After the profession of their integrity euen in the midst of heauie persecutions giueth this as the reason of this their so doing, *If we haue forgotten the name of our God, and holden vp our hands to a strange God, should not God search this out, for hee knoweth the secrets of the heart.* When something we are to doe must be subiect to the censure of some speciall wise, iudicious man, alas how doth the sharpenesse of his iudgement skare vs, and what care, and circumspection vse wee in such cases? well all our actions whatsoeuer must come vnder Gods scanning, and they must abide the censure of that pure and seuere eye that cannot behold the least iniquity. And shall we nothing reuerence, or respect this eye? Shall wee take no care how to please it? O that wee could but bring our selues once to giue that respect to Gods eye which we doe to mans. It is true indeede the A-

1. Thes. 2. 3. 4.

poſtle condēneth eyeſeruice in ſeruants to their maſters. But yet this eye ſeruice to men ſhall condemn our want of eyeſeruice to God: & would to God by their example, we could learn to perform eyeſeruice to God. The ſeruant though he worke idly, and lazily, when his maſters eye is off him, yet painefully when it is on him. Gods eye is alway on vs, and therfore if wee had that reſpect of our heauenly maſter, which of our earthly, we ſhould alwaies performe obedience to him. Eyeſeruice, performed to God, muſt needs be laſting, & continuing ſeruice. If thou canſt finde a time when Gods eye is off thee, I will then giue thee leaue to giue ouer thy worke, or to worke vntowardly: but ſince Gods eye is alwaies on thee, why is not thy eye alſo alway on him, as *Enochs* was; why walkeſt thou not as in the preſence of this God? Why laboureſt thou not in all thy ſeruices to approue thy ſelfe to this eye that ſeeth in ſecret, and is able by it owne chriſtall brightneſſe to diſcouer the ſmalleſt mote of hypocriſie in the blindeſt nook of thy hart? that ſo when it ſhall come to take a view of them, it may giue witneſſe to them, and acknowledge them, though not, as once thoſe ſolely his owne in the creation, for very good, yet for good in part, for good ſincerely, though not good perfectly.

Pſal. 119. 168. This vſe *Dauid* made of this doctrine to himſelfe, *Pſal.* 119. 168. *I haue kept thy precepts*, namely conſtantly, and ſincerely, *for all my waies are before thee.*

IV. This muſt reſtraine vs euen from ſecret ſins, which we might commit without the priuity of any other. For whereſoeuer thou art, there is an eye that ſees thee, an eare that heeres thee, a hand that regiſters

regiſters thy actions. By this argument *Salomon* dehorteth from adultery, which for the moſt part is committed in the night. *Iob.* 24,15. becauſe all the waies of men are open, & naked to Gods eies. What horrible Atheiſme doth this argue, that the preſence of a little childe ſhall hinder vs from the doing of ſome wickednesſe when Gods preſence cannot? but as our Sauiour ſpeaketh concerning killing, ſo I of ſeeing, feare not them that can ſee the body onely, but feare him that can ſee the ſoule alſo, to whome night and light, day and darkneſſe all one, who can as eaſily ſee thee in the dead darknes of the night, as at high noone in the cleereſt ſunſhine, as well when the candle is out, as when lighted, him I ſay feare. If wee did beleeue this vbiquity of Gods eye, how would it quaſh the very firſt riſings of euill thoughts in our hearts? The eye of man drawes from vs a care of our outward behauiour, why then ſhould not the eye of God draw from thee a care of the inward behauiour of thy hart? ſince God ſees thy heart, better then man thy face, and vnderſtands thy thoughts better then man thy words. Little children, when in the middeſt of their diſorders they ſpye once their fathers eye, they are huſhed preſently. So ſhould it bee with vs when through forgetfulneſſe of this all-ſeeing eye of our heauenly Father continually ouerlooking vs, our hearts haue begun to breake looſe, and to ſport themſelues in vaine, and idle thoughts, and deſires; then ſhould wee conſider that all this while Gods eye hath beene fixed on vs; Wretches then that wee are that haue had our Fathers eye to bee a witneſſe of our miſdemeanour! Then in this Pro,5,21.

caſe ſhould this ſpiritual eye of God worke the ſame effect in vs, which onee the bodily eye of Chriſt, in *Peter*. It ſhould euen daſh vs, and ſhame vs in the middeſt of our ſinne. If being in the ſight & preſence of our betters, whoſe grauity and authority claymeth ſpeciall reuerence at our hands, wee yet, not knowing of it, haue beene otherwiſe in our ſpeech and behauiour, then became vs, wee no ſooner ſee them, but are aſhamed preſently, & are ready to cry them mercy. Should we not do the like much more, when wee haue offended & greeued the holy eye of the Lord with any vndecent behauiour, though but of our hart only? Should we not ſay as once *Iakob* in Bethel, (ſince God is preſent in all places, as well as in Bethel, though not with ſo ſpeciall a kind of preſence) *Surely God is heere, and I was not aware of it.*

Gen, 28. 16.

V. This muſt make vs take heede of deceiuing our ſelues, with vaine pretences, in ſhifting off good duties, or in excuſing our ſinnes. If wee can find but the leaſt ſtarting hole, if wee can get but the ſillieſt pretext by the fingers ends, how glad are wee of it? how faſt doe we hold it? But alas Gods eye can eaſily ſee through theſe figge-leaues, it can eaſily fetch *Adam* out of the thickets. The anatomiſt doth not ſo cleerely ſee the inwards of the body he hath opened, as God doth the ſeeret deceit of our hearts, though neuer ſo fairely cloaked and coloured. Away then with all daubing. Be not deceiued ſaid the Apoſtle to thoſe, whoſe witte could find out lurking-holes enough for their wickedneſſe in defrauding Gods miniſters, *God will not bee mocked.* And excellently *Salomon, Deliuer them that are drawn to death,*

Heb. 4.

Gal. 6. 6.
Pro. 24. 11. 12

and

and wilt not thou preſerue them that are led to be ſlaine? If thou ſay, Beholde we know not of it, he that pondereth the hearts doth not he vnderſtand it?

VI. This doctrine is full of ſweete comfort, and that in ſundry caſes. 1. In the peruerſe iudgement of men often vnder valuing of vs, and depreſſing vs far beneath our inferiours. As the Corinthians did *Paul* vnder their ſhallowheaded verbaliſts, not worthy to carry his bookes after him for ſound and ſubſtantiall learning. Our comfort heere is this, that God ſeeth not as man ſeeth, iudgeth not as man iudgeth, by the *ſeeing of the eye*, by the *hearing of the eare*, by outward apparances. Whence it comes to paſſe, that when the falſe and iniudicious eye of man, too too much affected with outward ſhowes, hath preferred bold *Thraſoes* before their betters, that cannot in like pompous oſtentation ſet forth themſelues, and hath adiudged preeminence rather to *Eliaſhibs* outward perſon, then *Dauids* inward parts, yet God comming after reuerſeth and repealeth this vnrighteous iudgment, thruſting downe proud ignorance from the head of the table to the foote, and lifting vp humble knowledge from the foote to the head. Thus Paul relieued himſelfe when he was thus diſparaged by the Corinthians. *I paſſe not ſaith hee to bee iudged of you.* I meaſure not my ſelfe by any mans iudgement. *He that iudgeth mee, is the Lord.* Wherefore as wee haue no reaſon to flatter our ſelues, when men flatter vs, ſo neither alwaies to diſcourage our ſelues, when men diſcourage vs. As mens *praiſes* muſt not *tickle* vs, ſo neither alwaies their *diſpraiſes* trouble vs. For true, both praiſe and diſpraiſe is from God, who ſearcheth

1. Sam. 16. 11.

ſearcheth the heart, and trieth the raines. Heed not then mens judgement ouermuch, but againſt their blacke coles, comfort thy ſelfe with Gods white ſtone. 2. Here hence alſo we may gather comfort in falſe imputations and ſlanders. As this was *Iobs* comfort in the aſperſion of hypocriſie, *my witneſſe is in heauen, and my record on high.* 3. It ſteedeth alſo for comfort in the preuailings of the wicked againſt vs, and that vnder colour of right, Pſal. 7. 9. *O let the malice of the wicked come to an end. But guide thou the iuſt. For the righteous Lord ſearcheth the harts and the reines.* And therefore hee ſeeth the innocencie, and ſincerity of the one, the fraud, and hypocriſie of the other, notwithſtanding all their goodlie wordes. *The eies of the Lord looke downe from heauen to ſhew himſelfe ſtrong to them that are of a perfitte heart*, namely in the end at leaſt, euen when they are moſt weake in thēſelues, to giue thē the victory.

Pſal. 7. 9.

2. Chr. 16. 9.

Fourthly But moſt cordiall is that conſolation which this doctrine miniſtreth in our temptations, and inward conflicts with *Sathan*, and our owne conſciences, crying out againſt vs, that we are not that which others, and our ſelues haue thought, that wee haue not ſo much as the leaſt dramme of any goodneſſe. And indeede, in temptation, our ſins often preſent themſelues in ſuch a multitude, that they wholy intercept from our eyes the ſight of grace. Yet here, in the defect of our owne knowledge, we muſt comfort our ſelues with Gods; and ſay with *Ezechiah*, in that his grieuous triall, *O Lord thou knoweſt I haue walked with a perfit heart before thee.* Thus *Peter*, when Chriſt lay grating vpon him with

Iſay. 38. 3.
Ioh 21. 15. 16.

that

that threefold interrogation, *Simon loueſt thou mee*, thereby renewing the bitter memory of his threefold deniall, and in effect ſaying thus much, How can I thinke that thou who haſt ſo often denied me doeſt loue me? he yet ſuſteined himſelfe with this meditation of Gods knowledge; *Lord thou knoweſt all things, thou knoweſt that I loue thee*. The Apoſtle ſheweth *Rom.* 8. 26. that ſometimes, in the extremity of affliction, we are ſo confounded in our ſelues, that though indeed we do pray in our ſecret ſighes, and ſobs, yet we perceiue not that wee pray. For ſo I take it that text may be read, *wee know not what we pray*, the fleſh with her murmurings makes ſuch a dinne that we can hardly heare the voyce of the ſpirit mixing with the fleſhes roaringes and repinings, his praying ſighes and ſobbings. But becauſe a poore ſoule would hence diſcomfort it ſelfe, and thinke what good will ſuch confuſed prayers doe mee, which I ſcarſe diſcerne my ſelfe? the Apoſtle anſwereth notably, oppoſing to this obiection the comfort of this doctrine of Gods knowing the heart. *But he that ſearcheth the hearts he knoweth the meaning of the ſpirit.* Marke how he oppoſeth Gods knowing of our prayers to our owne not knowing. As if hee ſhould ſay. Let not this trouble thee, that thou canneſt not perceiue that thou praieſt. Do not therefore thinke thou canſt not, thou doeſt not pray. For though thou know not what it is thou praieſt, yet God the ſearcher of the heart, who is greater then thy heart, he knoweth, and approueth alſo thy praier. Diſcourage not then thy ſelfe ouer-much in the want of feeling of grace

Rom. 8. 26. 27.

grace in thy ſelfe. Remember that God ſees, as that euill, ſo alſo that good, which ſometimes thou ſeeſt not in thy ſelfe. And therefore as thou oughteſt not to bee ouer confident in the not feeling of ſinne in thy ſelfe, but to ſay with the Apoſtle, *though I know nothing* (that is no euill) *by my ſelfe, yet I am not thereby iuſtified*; ſo neither to bee too farre dejected in the not feeling of grace, but by like proportion to ſay, *Though I know no good in my ſelfe, yet am I not thereby condemned.* So much of the firſt point, Gods knowledge of the heart: The ſecond followeth, the end of this knowledge, *That I may giue to euery man according to his waies &c.* The which words we will conſider firſt in their reference to the former, ſecondly, apart by themſelnes.

1. Cor. 4. 4.

Out of the former conſideration we learne

1 That good and euill thoughtes, and deſires, in Gods account, are good and euill workes. For God here ſayeth hee taketh through notice of the heart, that he may recompence men according to their workes. Thereby implying, that if he did not ſee the heart, there muſt needs ſcape many wicked thoughtes, & deſires vnpuniſhed, many good ones alſo go vnrewarded; and ſo hee ſhould not be able to giue to euery work his proper recompence, namely to the inwarde workes of the heart, the thoughtes and deſires thereof. Concerning euill thoughtes, *Peters* ſpeach is excellent to *Simon Magus*. *Pray to God that if it bee poſſible the thought of thy heart may be forgiuen thee.* Forgiueneſſe preſuppoſeth deſert of puniſhment: puniſhment an euill worke meriting it: for puniſhments are only awarded

Act. 8. 22.

ded to workes. For good thoughtes and deſires *Pauls* ſpeach is excellent, *It is God that* worketh *both to will and doe*. If both be his owne workes, the deſire as well as the deede, he muſt needes loue, and like both the one, and the other. This maketh againſt them, that make no bones of euill thoughts, as though no other euill workes then ſuch as bee outward. 2. It ſerueth for comfort to the children of God, diſabled ſometimes by want of outward helpes, or otherwiſe, for the performance of ſome kind of outward obedience. Theſe muſt remember, how highly God apprizeth good purpoſes, and deſires, accepting, and rewarding them, when they come to him, as if they came accompanied with the deeds themſelues. *Dauid* did but conceiue a purpoſe to build God a houſe. God rewarded it with the building, and eſtabliſhing of *Dauids* houſe 2. *Sam.* 7. 16. he did but conceiue a purpoſe to confeſſe his ſinne. Gods eare was in his heart, before *Dauids* confeſſion could be in his tongue *Pſal.* 32. 5. The poore beggers that haue wanted foode for themſelues Chriſt yet ſhall ſay at the laſt day, yee haue fed me, when I was hungry, onely in regard of their ſtronge affection, if they had had ability. The prodigall child, when he was but conceiuing a purpoſe of returning, was preuented by his father firſt comming to him *Luc.* 15. 20. and *Iſay.* 65. 24. God will *anſwere vs before we call*, that is, in our purpoſe of praier. O ſweete comfort! when wee addreſſe our ſelues to prayer in our priuate meditations, and bethinke our ſelues of our ſundry wantes, we purpoſe with our ſelues to begge ſuch, and ſuch

Philip 2. 15.

things

things. Whereof yet haply we forget ſome in the vocall praier. Shall any good ſoule now think that the memories weakneſſe ſhall any thing preiudice her in this caſe? no, thy purpoſe of asking the thing forgotten was a moſt effectuall asking of it, and vnto thee belongeth the comfort of that ſaying. *I will heare before they call.*

2 That God eſteemeth of the goodneſſe of our outward workes by our hearts. Therefore here he ſaith that he firſt ſearcheth the heart, before he recompenſe the worke. If God iudged of workes only by the outward matter of them, there needed then no looking into the heart, for the iuſt diſpenſing of rewardes, and puniſhments. Now there are two thinges more eſpecially in the heart, whereby God judgeth of our workes. 1. Faith, which clenſeth the heart, and maketh it a good treaſury, fit for a good man to bring forth good thinges, which alſo propoundeth vnto vs, and vrgeth vpon vs the commandement of God preſcribing the good worke to bee done, whence that title of the *lawe of faith*, and whence alſo our obedience is called the *obedience of faith*. 2. A ſincere affection chiefly reſpecting Gods glory, and the Churches good in that wee do. The vſe 1. Againſt the Papiſts, that vpon ſuch places as this would found the doctrine of merit. But here God ſaies he lookes into the hart, when hee would reward the outward worke. So that there is no worthineſſe in the outward worke it ſelfe, but it is ſomething within the heart, which procureth the reward to the outward worke, and that is ſpecially as I ſhewed faith in the bloud of Ieſus

1. Tim. 1. 5. Act. 15. Math. 12. Rom. 14. 23. Rom. 3. 27. Rom. 1. 5.

ſus Chriſt. 2. Againſt the workes of morall, and ciuill men; which though beautiful in the eies of the world, are yet deformed before God, becauſe they neither flow out of a pure fountaine of a purged heart, nor are referred to iuſt endes. Let the ciuill man then know, that when hee preſents God with his outward righteouſnes, looking for ſome reward, the dunge of his ſacrifice ſhall bee throwne in his face. For God will looke into his heart, and finding it vnbaptiſed, he will bidde him looke into the rocke, whereout his workes were hewen, and into the hole, whereout they were digged, & then aske him, how that can bee cleane, which hath ſo impure an originall? 3. Againſt hypocrites that with their leauen ſoure the beſt workes they doe. If God in judging of good workes did not looke to the heart, an hypocrite might ſpeede as well, as the beſt Chriſtian. But heere wee ſee the affection, and diſpoſition of the hearte is all in all with God. We indeed iudge of the *heart* by the *worke*: God contrarily judgeth of the *worke* by the *heart*. Wee firſt approue the worke, and then the workeman. But God firſt hath reſpect to *Habel*, and then to his ſacrifice. Though the matter of the worke be neuer ſo good, yet the corruption of an vnſanctified hart will marre all, and change the nature of it. And as it will be no excuſe before God, when the matter of the worke is ill, to plead the goodneſſe of the heart, ſo neither, when the heart is naught, to plead, that the matter of the worke is good. Wherof we haue notable examples *Eſ.* 58. in the Iewes vrging God with their faſting, and yet ſent away empty; and in thoſe

Gen. 4 4.

thoſe reprobates *Math.* 7. alleadging their preaching in Chriſts name, caſting out of Diuels, &c. but receiuing that fearefull anſwere, *Depart from mee yee workers of iniquity, I know yee not.* Loe preaching it ſelfe though in Chriſts name, becauſe yet not for Chriſts name, is, with God, but a worke of iniquity, and hell fire is the reward of it. So *Cains* outward workes in ſacrificing were the ſame with his brothers, and yet *Saint Iohn* ſaies *Caines workes were euill, and Abels good.* And God himſelfe ſaid to *Cain, If thou doeſt well, ſhalt thou not be accepted?* as though, for all his ſacrifices, hee had not done well as yet. And ſo the Iewes ſacrifices are in indignation reiected with a, *who required theſe things?* becauſe indeede God did not require bodily exerciſe diuorced from the ſpirituall, the ſhell without the kernel, the huske without the corne, the carcaſe without the ſoule. Hence it is that the Lorde calleth the Iewes incenſe and ſacrifice though commanded by himſelfe, *their owne waies.* And in another place his owne ſacrifice, *the ſacrifice of fooles.* For as *Martiall* ſaid to *Fidentine* the booke thou readeſt is mine, but when thou readeſt it ill, then it begins to be thine: ſo may God ſay to hypocrites; Theſe workes of praier, hearing &c. are mine, but when you go about them thus vntowardly, and perfourme them thus corruptly, then they are your owne. I will acknowledge them no longer for mine. I ſee then that it is not ſafe for vs to reſt in the outward work, but that we had need to looke to our heartes in all the ſeruices we performe. For God will looke to our heartes in judging, and in rewarding. And that

Math 7 23.

1. Ioh. 3. 12.

Eſa. 66. 3. Eccleſ. 5. *Quem recitas, meus eſt, o fiaccine, libellus, ſed male dum recitas incipit eſſe tuus.*

that which God moſt lookes to in *rewarding*: that had wee need moſt looke to in *practiſing*. As the workeman in the doing of any worke will bee moſt *carefull* in that part of it, wherein he knoweth the eye of him, for whom he worketh, will be moſt *curious*. If God, when thy praier ſhall come to bee weighed in his ballances, ſhould then ſpecially ſtand vpon thy tongue, vpon thy phraſe of ſpeach, vpon the tune of thy voice &c. then it would ſtand thee in hand in praying, ſpecially to minde theſe thinges. But ſince it is the affection of thy heart he will aboue all thinges make inquiry of, conſider then what a folly it is in practiſing, to bee moſt diligent in that, whereof God in examining wilbe moſt regardleſſe, and to be moſt negligent there, where we ſhall be ſure to finde him moſt ſtrict, & ſeuere. And withall conſider thine owne miſery, who depriueſt thy ſelfe both of mans, and Gods reward. For the very *matter* of thy worke will make thee odious to the world, as carefully flying the very apparance of good, as the Apoſtle biddeth vs to fly the apparance of euill. But the corrupt *manner* of thy worke will make thee twiſe as odious to God, to whom alwaies *fained ſanctity is double iniquity*. Withall conſider, what a griefe it muſt needs be to thee, at the laſt day, to ſee others *mites* receiued for their ſincerity, & thine owne *talent* refuſed for thy hypocriſie; to ſee others cups of cold water mercifully rewarded, and thine owne giuing the cup of Chriſts bloud, the water and bread of eternall life, ſeuerely puniſhed.

4. This muſt teach thee when after long out-

ward practiſe of godlineſſe, thou findeſt not the true reward of godlineſſe, then to enter into thine owne hart by examination, and to conſider whether thou art not guilty of hypocriſie or no. For true *godlineſſe is great gaine:* and God alwaies is iuſt, giuing men according to their workes, but yet meaſuring the workes by the heart. If then thou doing workes outwardly good, receiue no anſwerable reward, doe not therefore challenge God of vniuſtice, (as thoſe Iewes, *wherefore haue we faſted, and thou ſeeſt it not?*) but thy ſelfe of vnſoundneſſe of hart. Which correct thou, and thou then ſhalt ſee there will bee no cauſe for thee to complaine of the Lord.

Iay. 58. 3.

V. Heere alſo is comfort to thoſe that haue with good hearts done many good workes which yet are ill taken, and ill rewarded of men. Men cannot ſee our hearts, and therefore what maruell, if they doe not alwaies reward vs according to our workes. If the wicked Iewes could haue ſeene how louingly & tenderly Chriſts heart was affected to them, they would better haue rewarded his miniſtery, then that he ſhould haue needed to complaine, *I haue laboured in vaine, I haue ſpent my ſtrength &c.* But our comfort is, ſo as was Chriſts, that *our worke*, though neuer ſo much reiected of men, *is* yet *with our God*, in time to be rewarded of him. Becauſe he ſeeth our ſound and faithfull hearts, and that to this ende, that hee may reward vs according to our workes. The duety of reprehenſion Chriſtianly performed is a good worke, yet how diſtaſtfull to the reprehended, and how thankeleſſe an office? yet wee muſt not bee diſcouraged though by the performance of this duetie

we

we purchaſe illwill at mens hands. For God ſeeing the integrity of our heart will reward vs accordingly, cauſing vs at length to find more fauour, euen with the reprehended themſelues, then thoſe that haue clawed or flattered, *Pro.* 28. 23.

Now I come to conſider the words in themſelues, obſeruing three points in them, the *rewarder* the *rewarded*, the *rule of rewarding*.

1. The rewarder, *God. That I may giue, &c.* Here we learne;

1. That God hath an infinite treaſury both of rewards, and puniſhments, who giueth to euery particular man his iuſt portion, either of the one, or of the other. He is an vnemptiable fountaine of goodneſſe that can neuer be drawne dry. His rewarding of one doth not diſable him for rewarding another, neither doth hee ſo ſpend himſelfe in conferring his bleſſings vpon any, that they which come after ſhould need to ſpeake vnto him, as *Eſau* to *Iſaak*, Is all gone? haſt thou neuer a bleſſing left behinde for vs? Gods reward is not like the bleſſing of *Iſaak*, which could bee beſtowed onely on one. For God himſelfe the *rewarder*, is alſo the *reward*, and therefore as he tels *Abraham*, an exceeding great, an infinite reward, able to ſatisfie infinite worlds. His iuſtice alſo, being as infinite as his mercy, cannot but furniſh him with like variety of iudgements, that as in heauen there are many manſions, and princelie pallaces, ſo in hell alſo many priſons, many dungeons; and as his cheſts and cofers are full of pretious pearles and iewels, ſo his quiuers of peſtilent arrows prepared for the ribs of the vngodly. So that we need

Gen. 15. 1.

Ioh. 14. 1.

not feare that of our Iehouah, which they of their Iupiter, that if, as often as men sinne, the thunderbolts should flye abroad, he would quickly be vnfurnished of weapons. The vse then is as to terrifie the wicked, so to incourage the godly. It is a comfort to serue such a master, as besides his willingnes, is also able to reward vs. Therefore we see how kings seruices in this regard are most sought after. Neuer then grow wee weary of seruing this master with whom is such plenty of reward, whose is the earth, and the fulnesse thereof, the heauens and all their furniture, and at whose right hand is fulnesse of pleasures for euermore. Who may say vnto vs of all other base masters, as *Saul* of *Dauid*, *Can the sons of* Ishi *giue you vineyards, and orchards? Can they make you captaines ouer fifties, and ouer hundreths?* so, can the Deuill, the world, the flesh instate you into the felicity of my chosen? can they make you Kings, and set you in the chayre of estate? The seruice of God is a reward sufficient to it selfe, and farre from his seruants is the base minds of mercenaries. Neuertheless it is fit, with *Moses*, to quicken our dulnes with the consideration of the great recompence of reward.

Si quoties peccem homines, sua fulmina mittat Iupiter, exiguo tempore inermis erit.

Heb. 11. 26.

2. That whosoeuer bee the instruments either in our rewards, or punishments, God still is the cheefe, both rewarder, and punisher. *That I may giue.* The vse wherof is, both to teach vs *thankfulnesse* to God, when *rewarded*, and *patience*, when *corrected* by men. It may be thou hast deserued well of those men, that deale vnkindly with thee. But yet consider whether in the same thing wherein thou hast deserued well of

of man, thou haue not deſerued ill of God, becauſe happely in theſe dueties performed to man, thou haddeſt no reſpect of God. If ſo, then acknowledge that God hath found out thy ſinne, complaine not of mens vnkindnes, and iniuſtice. God is iuſt in their iniuſtice. It is he that thus puniſheth thee.

3. That whatſoeuer be the worke for which we expect a reward, it is God that muſt reward it. This muſt teach vs in the workes of the ſecond table, which reſpect man, to haue an eye vnto God, and to performe them as vnto God, and ſo in ſeruing of man to ſerue God. For it is God that muſt reward them and that (as I ſhewed) doth reward them, euen then when men reward them. For it is hee that inclineth their hearts thereto. How then can we expect a reward of God there, where wee haue done him no ſeruice? If in ſeruing of men thou haſt ſerued thy ſelfe, and ſought thy ſelfe rather then God, when thou commeſt for thy reward, Gods anſwere will bee; let him reward thee whom thou ſeruedſt. Thou ſeruedſt thy ſelfe, reward thy ſelfe then, if thou wilt; for I neuer reward any ſeruices but mine owne. Had wee not then neede in all duties done to men, to doe them as vnto God, leaſt otherwiſe as wee looſe mans, ſo alſo Gods reward. But do them vnto God, and then we are ſure, if not of both, yet of the beſt reward, and wee take a very ſafe courſe for our ſelues. For euen the beſt men may proue vnkinde, and vnthankfull vnto vs. But God cannot but abundantly recompence the ſeruice done to himſelfe. The duties of loue & liberality done to men, which ſome of thoſe to whome they were done had hap-

pely forgot, yet Chriſt remembers at the laſt day, onely becauſe they were done as to himſelfe, *Math.* 25. 40. *Yee haue done them vnto mee.* There is the cauſe of the reward. This is *Pauls* counſell to Chriſtian ſeruants yoaked with cruell heathenish maſters, to be obedient vnto their maſters, according to the fleſh, as vnto Chriſt, ſeruing the Lord and not men, and that vpon this conſideration: *Whatſoeuer good thing any man doth, the ſame ſhall he receiue of the Lord, whether he be bond or free.* Seruants in ſuch caſes are ready to obiect. Why ſhould wee haue any care to pleaſe them, that haue ſo little care to pleaſure vs, nay that are ready to do vs all the diſpleaſure they can? Yea but for this cauſe they had neede ſo much the rather to make conſcience of their duetie euen to the full, becauſe by this meanes they ſhall prouide a notable remedy againſt their maſters iniuries, namely the bountifull reward of God himſelfe. Thy maſter wrongs thee: what then? wilt thou therfore wrong thy ſelfe? he denies thee his reward: wilt thou therfore increaſe thy puniſhment? and as though this were not enough, depriue thy ſelfe alſo of Gods reward? *Labans* tyranny could not tyre out *Iakob* in the courſe of his faithfulneſſe, and behold in the ende the Lord himſelfe in ſpite of *Labans* teeth richly rewarding him.

Eph. 6, 7, 8.

Gen. 31, 42.

II. Circumſtance is the perſons rewarded. Euery man, of what degree ſoeuer.

1. Marke heere Gods vnpartiall dealing. Among men, groſſe vices of great ones are winked at, and eminent vertues of meane ones are not heeded. But with God neither ſhall thy greatneſſe helpe thee from

from punishment, nor thy basenesse hinder thee from reward. This must humble the great states of the world. God is no respecter of persons. They must not looke for a chaire and cushion, when they appeare before Gods tribunall. Nay thou must then be stript starke naked of all outward pompe. God will put no difference betwixt thee, and the poorest Lazarus. He iudges euery man alike.

2. Hence I gather that there is a particular prouidence taking notice of men and their actions in speciall. For Gods rewards are proportioned to his knowledge. *I know the heart that I may reward.* But he rewards euery man in particular. Therefore also he knowes him, and all his waies. Particular rewards argue particular knowledge. Terrible is this to the wicked, but most comfortable to the godly. If the King take notice of a meaner man, he will bee ready presently to say in admiration, What, doth the King know me? But let the poorest *Lazar*, that is withall the childe of God, know for his comfort, that the great King and mighty God takes speciall notice of him, and that for his good. It is not with our God as with their idol that hath no leysure to attend smaller matters. He is not like *Baal*, that pursuing his enemies cannot heare his friends, nor like *Diana*, that beeing present at *Alexanders* birth could not at the same time preserue her *Ephesian* temple frō the fire.

De natura deor. l. 2. Concinneq; Timæus, qui cū in historia dixisset qua nocte natus Alexander erat, eadem Diana Ephesia templum deflagrauisse, adiūxit minime id esse mirandum, quod Diana cū in partu Olympiadis adesse voluisset abfuisset domo.

III. Circumstance followes, the rule of rewarding, according to their owne waies, &c. Heere we learne, That God proportions his rewards and punishments to our workes, as it were the line to the rule. This proportion hath sundry branches.

1. The euill of ſinne ſhall haue euill of puniſhment in hell, the good of obedience, the good of reward in heauen. *Mat.*25. 2. As our workes are better or worſe, ſo ſhall our ioyes in heauen, our paines in hell be more or leſſe. *Capernaum* exceeding *Sodome* and *Gomorre* in ſinne, ſhall feele alſo an exceſſe of puniſhment, and the wilfull ſeruant ſhall receiue more ſtripes then the ignorant. So alſo the greater our zeale, paines and trauell hath beene in Gods cauſe, the greater ſhall be the waight of our glory. The twelue Apoſtles ſhall haue twelue ſpeciall thrones at the day of iudgement, and whereas other wiſe men ſhall but ſhine with the brightneſſe of the
Dan,12,3. *firmament*, they that turne others from their euill waies, with the brightneſſe of the *ſtarres*; *that ſoweth liberally ſhall reape liberally*. And euery good worke
Phil,4,17. added to the number of the former, helpeth to *further our reckoning in the day of the Lord*. Sleepe is ſweete, euen to him that hath paſſed the day more eaſily, but the ſleep of the labouring man, it is ſweet indeede. So alſo though that ſleepe in *Abrahams* boſome be ſweet euen to ſuch as haue liued a more quiet and eaſie life heere, yet euen there alſo, the ſleepe of the labourer will be ſpecially ſweet. The greater our toyle and trialls haue beene, the more we haue ſweat, and ſuffered heere for Chriſt, the ſweeter ſhall wee finde that reſt, and repoſe in heauen. The Martyrs ſhall bee pillars in the houſe of God. *Apoc.*3.12. Our Sauiour in his anſwere to the petition of the two brethren, ſeemes to imply, that there are ſome, for whom places of preeminence are prepared, as it were to ſit at his right hand, and left, neither

neither doth this doctrine of vnequall degrees of heauenly glory any more fauour merit, then the vnequall degrees of grace in this life, which oftentimes the Lord proportions to our deſires, and endeuors in the vſe of the means, the wider we open our mouths, the more abundantly hee will fiill vs, and with what meaſure we meate to him in painefull and heedefull hearing of his word, with the ſame will he meaſure to vs in the diſpenſation of his grace; Neither yet doth our hearing of the word, deſiring opening our mouthes wide, merit that which they obtaine. And if the danger of the doctrine of merit hinder vs not from holding that which is indeede apparent to our eyes, that according to the degrees of grace, and ſanctificatiõ God diſpenſeth many of his tẽporal rewards in this life, as a greater good name, greater inward reuerence and honour in the hearts of men to ſuch as excell in mortification aboue their brethren, why ſhould it feare vs heere? ſince the one drawes merit with it no more then the other. 3. Beſides this generall, there is alſo a ſpeciall proportion, agreeing to the workes in ſpeciall, in ſuch manner that a man may almoſt read the ſinne in the punihment, the vertue in the reward. The midwiues built the houſes of the Iſraelites by preſerning their children contrary to the Kings bloudy edict. God therfore built them houſes. *Dauid* purpoſed to build god a houſe: God preſently promiſed to build his houſe for euer. *Ebedmelech* ſaued *Ieremies* life: God therefore gaue him his owne life for a pray. So hee hath promiſed to recompence our zeale of his glory with his zeale of ours, *I will honour them that honour me*, neither

Mar, 4.24.

Exodus 1.

Ier, 39.17.

1,Sam,2,30. neither doth God keep this proportion in actiue only, but also in passiue obedience. Heere *Iosephs* example is most remarkable if wee compare his sufferings and rewards together. In stead of his brethrens hatred he got strangers loue, his brethren that sould him as a slaue, adored him as a Lord. In stead of the prison, hee met with a throne. In stead of iron fetters, he found a chaine of gold, in stead of the labor of his hands, a ring on his hand, in stead of the party coloured coat, his brethren stript him of, the princely roabes *Pharaoh* put vpon him, in stead of the vnlawfull pleasure of adultery, the lawfull comfort and contentment of an honourable marriage, in stead of beeing a seruant in the prison, beeing halfe a Soueraigne in the Kingdome. The like measure keepes he also in punishment. *Absalons* haire, his pride, became his halter. The waters which *Pharaoh* appointed to destroy the Hebrew babes, were afterwards made fit to poyson the Ægyptians. *Pharaoh* had infected them with bloud of innocents, God turnes them into bloud: and in their colour shewes the tyrant the colour of his sinne. *Pharaoh* slayes the Israelites children: God afterward slewe his, and all the Ægyptians first-borne. *Dives* denied *Lazarus* crummes of bread; *Abraham* afterward denied him a droppe of water. Those that will not hearken to the sweet and familiar voyce of God, shall be schooled by the strange language of cruell strangers ouertopping them. The Ægyptians had vexed the Israelites with much wearinesse, and thirst, in ouerburdening them with labour: God therefore by depriuing them of the vse of their waters, afflicted them with

with the ſame thirſt, and with the ſame wearines in going about and ſeeking for water. *Saul* becauſe he ſlew thoſe that did weare the *Ephod*, therefore God would not anſwer him either by *Vrim* or *Thummim*: & his owne hands reuenged vpon himſelfe the innocent bloud of others. The wicked becauſe in this life they ſay to God, as it is in *Iob*, Depart thou from vs, therefore in the life to come, God ſhall ſay to them, depart from me ye curſed. *Adams* deſire of the godhead was puniſhed with mortality and miſery: And vnto him that in *Eſay* vaunts himſelfe ſaying, *I will aſcend aboue the height of the clouds, and will be like to the moſt high*, the Lord will haue this anſwer to bee made, *Thou ſhalt be brought downe to the graue, to the ſides of the pit*: Hypocrites performe temporary obedience, God onely giues them a temporary reward heere in this life *Math, 6. verily they haue their reward*, namely heere in this life, they ſhall haue none hereafter. So *Ahabs* temporary humiliation obtained the reiourning of a temporal Iudgment. Hypocrites alſo performe an imperfect obedience, they will doe ſome few things commanded, but not all: God ſerues them in their owne kinde, he giues them ſome few of his meaner bleſſings, but denies them principall: Whence that excellent exhortation, 2. *Iohn* 8. *Looke to your ſelues that wee looſe not the things wee haue done, but may receiue a full reward.* There is then a *plenary* reward to a full, and a *partiall* or *halfe reward* to a ſcanty and *halfe obedience*. Thus *Iehues* obedience in deſtroying *Ahabs* houſe was recompenced with Gods bleſſing vpon his houſe to the fourth generation: anſwerable to his curſe in the ſecond

Eſay, 14, 14, 15

ſecond commaundement vpon the wicked to the fourth generation as in *Ioram* whoſe poſterity is not remembred till the fourth generation in the Genealogie *Math.* 1. But yet becauſe *Iehues* obedience was not ſincere, it was not rewarded: ſo as is true obedience, whoſe reward is far aboue the puniſhment. Euen to 1000. generations. So that euen in rewardes, as well as in puniſhments, God will put
Eſ. 27. a difference betwixt an *Iſraelite* and an *Ægyptian*; that as gods children are not ſmitten ſo as their ſmiters the wicked; becauſe their diſobedience is not ſo full as the wicked therefore they haue but halfe a puniſhment; So the wicked are not rewarded as are the godly; becauſe their obedience is not ſo perfit, and compleate, therefore they haue but halfe a reward anſwerable to their halfe obedience. Againe hypocrites giue God an outward obedience, without the inward affection. So God giues them his externall benefites, but without any heartie loue, or affection vnto them; Looke how they ſeuer their hearts from God, in their *obedience*, ſo doth God his from them, in his *benefits*. So euen, and equall is the retribution of diuine juſtice. The vſe. Firſt againſt the papiſts vrging their doctrin of merit out of this, and ſuch like places; but here we ſee, all the prophet teacheth is a proportion betwixt our workes, and wages, betwixt our paines and pay, that is betwixt that we do, and that wee receiue. And therefore he maketh our workes to be the rule, not the cauſe of the reward. The ruſe is not the cauſe of the line drawen by it. Neither doth God here ſay, that I may giue to euery man *for*, but,

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according to his workes. Surely if good workes, as they teach, ſhould be meritorious, then as it is vniuſtice in man, to detaine the labouring mans wages, when his worke is don: ſo alſo ſhould it bee in God, if he did not preſently recompence euery good work of his ſeruants, as ſoone as it were done. And as the hire of the labourers detained crieth againſt the couetous oppreſſors, ſo by like reaſon ſhould the reward of our obedience, ſo long oftentimes deferred, cry againſt God. Euen this one argument is enough to ouerthrow merit, Gods ſlowneſſe as it were in rewarding his childrens ſeruices, and that liberty which hee taketh to himſelfe for the times of the reward. And therefore here hee ſaith, That I may giue to euery man according to his workes, without making any mention of the time when, leauing himſelfe free for that. Wee ſee that in paying of wages to our ſeruants, wee limite our ſelues to ſett times, as to the quarters, or halfe yeares end, becauſe it is a matter of deſert: but in our giftes, and gratuities, wee doe not ſo tie our ſelues, but giue them when we thinke good And if there were any ſuch worthineſſe in our workes, what need then that modeſty, of the holy men in ſcriptures, who when they haue deſired their faithfull ſeruice might bee remembered with Gods reward, haue withall deſired it might be remembred with Gods forgiueneſſe? as *Nehemiah, Remember me ô my God concerning this, and pardon me according to thy great mercy.* Our beſt workes then need forgiuings, and that which needes *forgiuing* merits not *giuing*. Our Sauiour when he would haue vs craue daily bread, Nehe. 13. 22.

bread, as *our* bread, due to our obedience by gods promiſe, then withall he would haue vs craue forgiueneſſe, for the wants of that our obedience, and to adde vnto, giue vs this day our daily bread, and forgiue vs our treſpaſſes. Secondly, againſt our looſe profeſſors, promiſing to themſelues, though liuing, and lying in their ſinnes, the reward of glorie. Noe, as thou ſoweſt thou muſt reape, and as thou brueſt thou muſt drinke. If thou ſowe tares, neuer looke to reape wheate. If thou brue with crabbes, neuer looke to drinke milde beere. As our Sauiour comparing the man to a tree, the workes to the fruites, ſaies, *Can men gather figges of thornes, thiſtles of grapes*, ſo I comparing our workes to trees, their rewardes to the fruites, ſay the like, Thinke you euer of the thornes and thiſtles of couetouſneſſe, pride, vncleanneſſe, blaſphemy, ſwearing, prophanation of the ſaboathes, euer to gather the ſweete figges, or pleaſant grapes of glory, and happineſſe? will this gall, and wormewood euer make pleaſant drinke? will theſe wild, and ſowre grapes euer yeeld ſweete wine? ó that we could ſeriouſly lay this to heart, that wee muſt all appeare before Chriſt, to receiue according to that which here we haue done, whether good or euill, that he that ſoweth to the fleſh ſhall of the fleſh reape corruption, and he that ſoweth of the ſpirit ſhall of the ſpirit reape life euerlaſting. Then would we begin preſently to reaſon with our ſelues. Alas how poore how barren am I in good workes, how fruitfull in ill? Is it true indeede that according to the quality of our workes we ſhalbe iudged? Alas, what other

workes

workes can I present the Lord with, besides the workes of death and darkenesse? If these had the promise of reward, then were my case good. Examine thy heart my brother, and thinke with thy selfe: Thus long haue I liued, but what good haue I done? either to my selfe, or others. Where are my praiers, fastings, humiliations, meditations, wel spent Saboathes, well gouerned children and seruants? where are the workes of mercy to my brethrens, ey their souls, in holy admonition, reprehension, exhortation; or bodies in ministring releife to their necessities? How can I looke for the penny that haue stood idle in the market place all the day long? for the crowne that refused to runne? for a good croppe in harueſt, that would not sow in seede time? Let vs no longer deceiue our selues. That which *Salomon* speaketh of sloath in the thinges of this life, is true also of spirituall sloath. He that being sloathfull in winter will not plowe, shall begge in sommer, and haue nothing; as wee may see in the rich glutton begging water of *Lazarus* to coole his tongue, and in the foolish virgins begging oyle of the wise. It were madnes to seeke for fishes in woodes, for apples and peares in the seas. But what madnes to seeke heauen in hell, glorie in shame, light in darkenesse, to thinke we shall finde eternall life in the way of wickednesse. *Why seeke ye the liuing among the dead?* said once the Angell to those women. But why seeke yee life in death, why seeke ye that eternall life, among those dead workes of darkenesse? *No glory honour and immortalitie can be found of any but such as seeke it by continuance*

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in well doing, *Rom.*2.7. If thou goe about to ſeeke Gods kingdome, ſeeke Gods righteouſnes. So ſeeke it, and finde it. Otherwiſe thou doeſt but take a great deale of paines to goe to hell. If thou pray *thy kingdome come*, pray alſo, *thy will be done*. Gods will muſt bee done of thee, before his kingdome can come to thee. III. Since the degrees of glory hereafter ſhall bee according to the degrees of grace heere, it muſt teach vs, if wee would then ſhine in glory, now to ſhine in grace. Naturally wee affect preeminence, and precedency in all things. Take the aduantage of this thy corruption, to ſhake off all ſpirituall ſloth, vſe it as a goade in thy ſide to make thee ſweat againe in Gods worke. Double paines ſhall bring thee double pleaſure, double dilligence double delight, double holineſſe, double honour: who would bee a common ſtone in the building, when he might be a pillar? who would bee a doore-keeper, or porter in a houſe, when hee might bee a ſteward? IV. Look we to the whole courſe of our liues. God rewards not according to our good, or euill worke, but according to our workes, to the ordinary courſe of them. One euill worke ſhall not preiudice thee, who walkeſt in the ordinary tract of good workes; nor contrarily, one good worke ſhall not profit thee who makeſt an ordinary trade of doing euill workes. V. This muſt teach vs, faithfully to walke before the Lord in the diſcharge of our ſeuerall callings, without any carking care, or diſtruſtfull thought taking, for any of the comforts of this life. All the cares that belongs to vs is how to doe our worke well. The care of the reward of our works

Mat.6.33.

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is Gods. Looke we well to *doe* our worke, and God will looke farre better to *reward* our worke. And this is that which our Sauiour teacheth; when to thoſe whinings, *What ſhall we eat, what ſhall wee put on*, hee appoſeth a contrary care of ſeeking Gods kingdome, and righteouſnes: for then if they would take care to worke the worke of God, the reward of God ſhould not be wanting. O then that in ſtead of taking thought how to get this or that good thing promiſed, wee could once take thought how to doe this or that good thing commanded, and ſo doing our duetie, reſt vpon God in the beleefe of this doctrine; that hee rewards euery man according to his workes. Our Sauior forbidding his diſciples ouer diligent care in prouiſion of theſe outward things, not to gather ſiluer or gold, giues this as a reaſon why he ſo forbids them, *The labourer is worthy of his wages*. Matth. 10. The force of which argument conſiſts in this doctrine of Gods iuſtice in rewarding well that which is done well. For the diſciples might obiect, True, the labourer is worthy of his wages, but the vnthankfull world is vnworthy of our labours, for it detaines the wages due to our labours.

Therefore this ſpeech of Chriſt is founded vpon this holy iuſtice of God, that cannot, whatſoeuer be the vnkindnes and iniuſtice of the world, ſuffer good ſeruices to go vnrecompenced. It is therefore as if hee had ſaid. Mind you the worke of your miniſtery, let your onely care be how to fulfill it. Do not diſgrace God ſo much as to trouble your ſelues with the thoughts of your maintenance, as though God was ſo vniuſt, as not to giue good wages to good workmen.

men. VI. Heere is great variety of comfort. 1. Art thou diſcouraged with the meanneſſe of thy good workes? Thou art no Preacher to conuert ſoules, no rich man to giue almes, to build Colledges, &c. but onely a poore ſeruant keeping ſheepe, going to plough, &c. Heere for thy comfort remember that God rewards euery one according to his workes, without making any curious choyce of workes. But as he will puniſh the leaſt euill worke, euen an idle word: *Math.* 12. ſo will he much more reward the leaſt good worke: euen a cup of cold water *Mat.* 10. eating not onely of our hony, but euen of our hony combe. *Cantic.* 5. 1. for his mercy to vs is greater then his iuſtice. Yea at the laſt day notice will bee taken of inferiour ſort of workes, as giuing a peece of bread, or a piece of cloath; when workes far more glorious, as preaching, praying, martyrdom are not named, yet theſe are mentioned, *Mat.* 25. Neither is this without reaſon, for the baſeneſſe, or the meaneneſſe of the matter doth eſpecially ſhew the skill of the workeman. For where the matter is excellent there it lendeth ſome helpe to the workman, where it is otherwiſe, there nothing but the bare and naked cunning, and artifice of the workeman is to bee ſeene. We will not ſo wonder at him that maketh a good Image of gold, as at him that maketh as good of meaner matter. So to ſee zeale, faith, loue in preaching the word, in gouerning a kingdome, and ſuch like workes, is not ſo admirable, as in the poore and ſeruile offices of vnderlings, as in keeping of ſheepe, ſweeping the houſe, &c. 2. Art thou troubled at the worlds vniuſt and prepoſterous rewarding

ding of workes, iuſtifying the wicked, condemning the godly, recompencing *Iohns* preaching with the priſon, *Herodias* daughters dancing with the promiſe of halfe a kingdom; (ſo that, as *Cæſar* once ſaid, *It were better to bee Herods ſwine then ſonne*, becauſe he killed his ſonne in that maſſacre of *Bethlem*, when his ſow was ſpared: ſo thou likewiſe thinkeſt, thou maiſt as well ſay, *It were better to be Herods minſtrell then miniſter, player thē preacher, dancer then doctor*, becauſe of his minions dancing recompenced with his preachers head) comfort yet thy ſelfe with this, that God one day will deale otherwiſe, nay let this peruerſe Iudgement of the world be an aſſurance to thee, that there muſt needs be a day of Gods righteous Iudgements. It is true, we may ſay to the world as Chriſt to the Iewes, *many good workes haue I done among you, for which doe ye ſtone me*, yet let vs not waxe weary, though after our ſowing, ſtormes and tempeſts, and the pinching colde of winter doe follow, for in due time wee ſhall reape if wee faint not. God is not vnrighteous to forget the labour of his ſeruants. There are 4. kinds of rewards: firſt of good for good: ſecondly, of euil for euil: thirdly, of good for euill: fourthly, of euill for good; the two former are the rewards of iuſtice, the third of mercy, the laſt of iniuſtice, and therefore is not incident to God. God forbid then that any ſhold ſay with thoſe in *Malachy*, *It is in vaine to ſerue the Lord*. Hear thou God ſaying, *Behold I come quickly, and my reward is with me*. When *Mordecay* had performed a worthy ſeruice to *Ahaſhuerosh*, in the diſcouery of a daungerous treaſon, he had not his reward preſently: but

Augus. Pſal. 119. 17.

Apoc. 22.

yet his ſeruice was regiſtred, and ſo afterward, when the King looked vpon the records, it was royally recompenſed. So *Malachy* teacheth vs that there are bookes of remembrance written for them that feare the Lord. In them all our good workes are inrolled. Our labour then ſhall not be loſt. Not ſo much as our teares but they are botled. Men may forget vs, as *Pharaoh* did *Ioſeph*, *Exodus*. 1. and the Sechemites *Gideon*, *Iudg*. 9. 17. but God will not; Our reward is ſure, though not ſo ſpeedy, as wee deſire; God heere aſſures vs of reward: the time hee determines not. 3. Doth it trouble thee, that thy good workes worke not that good thou deſireſt? Remember that God rewards vs according to *our* workes, not according to *his owne* worke. Now the *ſucceſſe* of our workes is *his* worke, not *ours*. Do thou thy endeuor to do that which belongs to thee, to performe the duety required, with an honeſt heart; if there follow no ſucceſſe, thou art neuer the worſe worker. The good Orator alwaies perſwades not, the good captaine alwaies ouercomes not, the good Phiſitian alwaies heales not, the good preacher alwaies conuerts not. It is enough if thou doe that which lies in thee: Then whatſoeuer thy *ſucceſſe* bee on *earth*, ſmall or great, aſſuredly thy *reward* is great in *heauen*. Nay, the leſſe the *ſucceſſe*, the greater ſhall be the reward, ſo thou bee patient. For now vnto thy *actiue* obedience in well doing, thou addeſt *paſſiue* in patient ſuffering; & double obedience muſt needs haue more then a ſingle reward. 4. Art thou greeued at vncomely ſights to ſee ſeruants on horſeback, and princes walking on foot? to ſee ſeruants to haue rule ouer Princes, that

Malach. 3.

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is, the wicked flouriſhing in their pompe, and pride, to tyranniſe ouer the godly? doſt thou ſee the *whip* which is moſt ſeemely for the fooles *backe, to be held in his hand*, to afflict the backes of others? doſt thou ſee that aſſes, in ſtead of a halter, are ſet out with golden bridles? are theſe things prickes in thine eies as once in *Dauids?* com'fort thy ſelfe in the meditation of this doctrine. Grudge not that the wicked are rewarded according to their workes. Grudge not, their externall obedience proportionable reward in the outward things of this life: God herein does no otherwiſe, then as ſometimes noble captains, who haue honoured their enemies, when they haue fought valiantly; to put ſome ſpirits into their owne ſouldiers; or then ſometimes parents doe, rewarding their ſeruants diligence and dutifulneſſe, thereby to prouoke their owne children. So ſhouldeſt thou interpret Gods temporal rewards giuen to the vnſound obedience of the wicked, his enemies his ſlaues, as a ſpurre hee puts into thy ſide his owne ſouldier, his owne ſonne: for if thou wilt do thy duty as thou oughteſt, how much more maiſt thou aſſure thy ſelfe of a farre greater reward. For Gods bounty is not as manies, like to the riuers, who are greater further off, then neerer home, at the head, and well-ſpring where they firſt riſe. Withall, conſider theſe mens damnation ſleepeth not. The day of iudgement haſteneth, wherein the godly, in this life ſtanding at the barre, ſhall ſit on thrones, and iudge their iudges, binding nobles with chaines, and princes with fetters of iron. Though in this life *Diues* feaſt while *Lazarus* is without, begging: yet in the

life to come (lo a change) *Lazarus* ſhall feaſt at Gods table, or on Gods bed, lying in *Abrahams*, as once *Iohn* in Chriſts boſome, *Diues* in the meane time looking ouer, and begging. Then ſhall God make good that which heere he ſpeaketh of rewarding euery man according to his workes. Then, and not before ſhall the equalitie of Gods rewards fully appeare. Some of the wicked indeed euen in this life he rewardeth with condign puniſhments, leſt his *prouidence*, but not all, leſt his *patience* and promiſe of the laſt iudgement might bee called into queſtion.

Si nemini faceret, quaſi non vigilare videretur diuina prouidentia: ſi omnibus faceret, non ſeruaretur diuina patientia. Aug. in Pſ. 30.

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FINIS.